The Universalist Leader

Boston and Chicago

May 30, 1925

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The Trumpeter

I blew, I blew, the trumpet loudly sounding;
I blew, I blew, the heart within me bounding;
The world was fresh and fair, yet dark with wrong,
And men stood forth to conquer at the song—
I blew! I blew! I blew!

The field is won, the minstrels loud are crying,
And all the world is peace, and I am dying.
Yet this forgotten life was not in vain;
Enough if I alone recall the strain,
I blew! I blew! I blew!

Thomas Wentworth Higginson.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE OLD BOYS ARE PASSING

THE National Commander of the Grand Army of the Republic and Adjutant General Towne have told us unofficially that the number of members of the Grand Army has shrunk to about 60,000. Corporal James Tanner, past Commander-in-Chief, remarked sadly, "It was 300,000 during my administration only a few years ago."

We have heard so often, "the ranks are getting thin," that it fails to move us, until we realize suddenly how true it is, and how inevitably the day draws on apace when the last veteran of the Civil War will be gone. Those of us in middle life will see that day unless our time is cut short. The young will live many years after all are dead.

How much that is picturesque, romantic, interesting, will pass with these men. They link us with one of the great epochs of our history. They put flesh and blood upon the bare bones of the annals. They carry about with them treasures of reminiscence which they have not had the art to set down on paper, but which put us back into the atmosphere of the sixties as no printed page can ever do.

Some are old and cantankerous. Others are pure humbug. A few keep all the narrowness and bitterness of intense partisans. But the majority of the old boys as we see them are mellowed by age, lifted above the strife, generous in judgment of former foes. They see back there as history sees, a mighty conflict of opposing theories of government—not the devilishness of bad men. They laugh and joke at the hardships. They rejoice in the unity and prosperity of the country which they marched forth to serve.

We must cherish these "old boys" while we have them, for that is what they are. The boy spirit has never quite died away. We must deal gently with any weaknesses and eccentricities. We must profit by what they have to teach us and take delight in what they are at their best.

The men of Bull Run, Fredericksburg, Antietam, Gettysburg and the Wilderness are still with us. The lusty young voices that cheered Lee and cheered Grant are still there in the old bent forms—passing slowly down the street.

May their days be prolonged. May they be conscious of love and gratitude about them now and in the last hour, and may we all grow up into the stature of their patriotic service at its highest.

MEMORIAL TO DR. BRIDGE

SOME thirty-five years ago a physician who had made a reputation for himself in Chicago broke down with tuberculosis and went to California to regain his health. His name was Norman Bridge, and he was a member of the Church of the Redeemer, Universalist. In California he gave himself to business pursuits and amassed a fortune of several millions of dollars. His acquisitive faculties did not destroy his generous impulses. When he died a few months ago, he was noted not only as a physician, and a successful business man, but as a wise philanthropist.

He helped the California Institute of Technology to the extent of three-quarters of a million dollars. And this by the way is the same institution which good old Father Throop, another Universalist, helped establish and which for a long time was known as Throop Polytechnic School.

Dr. Bridge and his wife gave the organ to our Los Angeles church in memory of their mothers, and contributed something over $25,000 to the building of the beautiful new Pasadena Church.

To Occidental University in Pasadena, Presbyterian, he gave enough to establish a chair of Spanish-American History.

The bulk of his estate goes to his widow for life and at her death to four institutions: The University of Southern California, the Southwestern Museum, the Barlow Sanatorium and the Lavina Sanatorium, all in California.

But of all his philanthropies we have no record and we doubt if a record exists.

There seem to have been united in him a singular keenness of mind and gentleness and kindness of heart. He was scientific, up to date, in touch with modern discoveries and at the same time devoted to the Church. He was respected highly by business associates who exercised great power, and loved by the humble man who had little power.

The Throop Memorial Church at Pasadena has just done a beautiful thing in dedicating the large window back of the chancel of the new church to Dr. Bridge.

Neither Mrs. Bridge nor any other wealthy friends gave this window. The congregation with whom he often worshiped gave it and dedicated it.

Gratitude for benefactions, admiration of the

courage which plucked victory out of the jaws of defeat, and affection for a singularly pure, modest, self-effacing and friendly man, characterized the service.

We are proud to have had such a man associated with our Universalist faith and practise.

* *

THE TENNESSEE CASE

A CASE which bids fair to become historic is that of J. T. Scopes, a school teacher of Tennessee, arrested and held for the grand jury on a charge of violating a new law forbidding the teaching of evolution.

Some years ago the State Text-book Commission picked and placed upon the accredited list a book called "A Civic Biology," by George W. Hunter. Like all biologies, it discusses evolution.

The charge against Scopes is that he taught from this text-book.

At the same time that Mr. Bryan announced that he is going to Tennessee to aid the prosecution, one of the most distinguished lawyers of the state, formerly Professor of Law at the University of Tennessee, announced that he will defend Scopes.

Neal is the man who led the fight for academic freedom at the State University, was finally forced out, but received the support of the American Association of College Professors.

The question which will be fought out in the Tennessee court, Judge Neal said, is not whether the Bible is right in its genesis of man, but whether the State has the right to abridge the mind's "inquiry into a theory."

"I am not concerned and do not intend to attempt to prove whether the human species originated from protoplasm or from a one-cell living organism or from the Garden of Eden," he declared. "I am not interested in the opposing theories of whether man originated by special act of creation or by slow evolution and natural selection. The only question at stake is whether the State has the right to prohibit the mind from inquiring into these theories and whether education along these lines shall be stopped."

Judge Neal says he is prepared to combat William Jennings Bryan in all his arguments, but that his beliefs are not the issue in the Scopes case.

"Mr. Bryan will debate alone on the question of evolution," Judge Neal declared. "I am upholding the right of free speech, free thought and freedom of religious opinion."

* *

USING IMAGINATION AT HOME

IN these columns we have often urged the importance of trying to see things from the standpoint of the inhabitants of other countries. We are impressed with the necessity of applying the same principle here at home.

We have a big country. We do not realize how big until we travel over it. It takes approximately five days of twenty-four hours each to go from Boston to San Francisco. Our people live under conditions which differ enormously. Some have but to scratch the soil and it yields an abundant harvest. Some wrest a scanty living from great stretches of arid prairie. Some face extremes of heat or cold while others boast of a mean average of some delightful degree which sounds as if the climate were as near perfect as things can be in an imperfect world.

Our politics would be more free from intolerance and bitterness, and the laws of our country more just, if all of us would try hard to learn the facts about all sections of our country and cultivate enough imagination to visualize the lot of our fellow citizens everywhere.

Back here in the East, in recent years, we have heard much talk about the wild men of the West, the cranks of the Farmer Labor Party, the devotees of La Follette. The language used in description has not been of a kind that our chaste pen could reproduce. The feeling back of the language was deep. The conviction seemed to be strong that here was a menace to our free institutions.

If we go West and meet some of these "political cranks," as we call them, we find them wearing the buttons of patriotic orders and service stripes of the Great War. Some of them have the degrees of great universities. They seem to be as intelligent and patriotic as our friends in the clubs of Boston, New York and Washington, who grow so red under the ears when they talk about them.

On the other hand, these men of the West do not always seem to understand either the club men or the plain people of the East.

We do not propose to tell what political action we consider important to take for the different sections of our country. We do lay it down as axiomatic that knowledge of all sections is indispensable for all citizens. Especially is it important for the merchants of Boston, the farmers of Vermont, the manufacturers of Pittsburg, the traders of New York and Charleston, to know more than that the bankers and farmers of the Middle West have been hard hit in recent years.

Just how are they hard hit? What is the nature of the struggle? What is it doing to the rising generation of aspiring youth? We don't want state socialism of course, but do we want commission men free to dump carloads of potatoes and apples in the rivers to keep up the price? Do we want railroads holding the independent shippers' stuff outside in the yards until it rots or freezes? Do we want a few powerful operators free to fix the price of the farmer's corn before he puts in the seed? We do not charge that these things happen, but the farmers charge it. It is important for both farmer and the public in general that we find the facts.

We are in a position to assert that the men on the Federal Trade Commission, who have dragged out a few glaring examples of this sort of thing, are pointed out as marked men, talked about with bated breath, described as holding on to office by a slender thread only.

It is sure that the only way to go on as a nation, as it is the only way to go on as a world, is to go on together—see that the only American principle of equal opportunity for all is observed, and, better than that, help, in so far as help is help and not harm, the sections that fall behind.

"We are members one of another." "The eye can not say to the hand, I have no need of thee: or

again the head to the feet, I have no need of you. . . . And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."

A little less blood in the back of the neck, a little more blood feeding the thought centers of the brain, would be good for all sections of our great country.

* *

DENVER PRAYS FOR RAIN

SITUATED at the western end of the great central plains of the United States, at the eastern side of the Rocky Mountain System, the water supply of Denver has always been an important problem. To raise anything around Denver, to keep the trees and lawns of the city alive, Denver has had to irrigate. Her engineers have solved her water problem by going up into the Rockies, constructing catch basins and reservoirs, and carrying to the city all the water needed. So Denver usually rejoices and blossoms as the rose. But last winter the snows did not cover the mountain tops and the spring rains did not come. Denver now faces the summer with reservoirs far below the usual depth for this time of year. It is not a light or unimportant matter. The life of the city depends on water.

Thus it comes about that the question of water is up. The water commissioners propose an issue of ten million dollars worth of bonds to increase the supply for the future. The *Denver Post* proposes new water commissioners who are "good engineers rather than good fellows"—although so far as we know the present commissioners may be both or neither.

But it remained for the Rotary Club of Denver to interject a picturesque element into the situation. Rotary Clubs are made up of one representative of each trade, business or profession in a community. In Denver they have a clergyman who is a fundamentalist. The members of the club are accustomed to boom and boost all propositions for "the good of the city." The clergyman rose the other day and moved that Wednesday, May 6, be made a day of prayer for rain. Good-natured, courteous, knowing little of prayer for rain, but much about the need of rain, the others put the motion through unanimously. Then the fun began. Denver has many intelligent people and many religious people. They began to say that the proposition was "ignorant," "irreligious," and if taken seriously would be "dangerous." It was ignorant because it did not recognize the unchanging laws known to all educated people by which this universe is governed. It was irreligious because it failed to see the infinite love back of a dependable universe, governed by steady purpose rather than caprice—the mercy of knowing from day to day what we can depend upon, the Divine Wisdom in making men responsible for the discovery and application of all the laws of life. It was dangerous because it would make the people lean on broken reeds instead of seizing their tools and building the new conduits. Mr. Niles, our own minister, took the opportunity to preach a sermon on "In Tune with the Infinite," which made clear our philosophy and faith.

We don't know whether the way out for Denver is by a reservoir on the South Platte or more reservoirs in the mountains, by more intelligence in use of water or greater ability in spending money. But we know that there is a way out. In the future as in the past the men and women of Denver will tackle their problem and get strong and good in solving it. And the more they solve such things the more they will see clearly the wisdom and goodness of God in making them laborers together with Him.

As to the people who think we ought to pray for rain, we can safely leave them to their own devices. They are back in the stage of the totem and the tom-tom. Every public school, every college, every truly religious church, every man who has caught some glimpse of the majestic and beautiful plan of a good God in the ordering of this universe, is an answer to them.

* *

DOGMATISM OR LIBERALISM

THE religious issue of our time is not between fundamentalists and modernists. It lies deeper than that. It is between those who can conceive of truth only as a heritage and those to whom it is also a discovery. All fundamentalists are of necessity dogmatists, but the pity is that not a few modernists have the same attitude.

The *New York Times* reports Dr. Robert McCaul as protesting against any truce in the church war between the radicals and conservatives, and going on to say:

> "It should now, however, be clear to all thoughtful observers that the trend and certain destination of Modernism is unbelief and the ultimate wiping out of the Christian faith. In the matter of attitude toward the Bible the Modernists are doing timidly what Paine, Strauss and Renan before them did boldly. Atheism sees in the Modernist movement the arrival of new hosts at their camp and a vindication of the cause which until now they feel they have championed alone. To call a truce now would be to give a free field for Modernism to carry a great section of the Christian Church over into the camp of atheism."

And on the same page occurs the following paragraph from the Rev. John Haynes Holmes:

> "As regards the Church, the present situation means that organized religion has never yet accepted modern science—either its methods or its conclusions. The Church is dominated by ignorance on the one side and by superstition on the other. There are men in the Church who are not ignorant and are not superstitious, but these men, the so-called Modernists, are uniformly cowards. They dare not speak what they know. Worse than this, many of them are plain traitors—they prefer the peace of the Church to the triumph of truth. So they say nothing. And the Fundamentalists, who know no more than the naked savages of Central Africa, are left to dominate the Churches and hold men in darkness. It is a condition of shame, for which the Church and its leaders can never make amends."

Well may the liberal who prizes the long heritage of the centuries, but who agrees with Roger Williams that "God hath more light to break from His holy word than any man hath yet discovered," realize the aridity of this attitude of mind whatever its content of ideas.

H. M.

Cruising Cross Country

XX Old Fort Leavenworth

John van Schaick, Jr.

A NIGHT run from Chicago, a view of flooded fields in Missouri while we read of droughts in Colorado, and we rolled into Kansas City. Here we left our main route westward to make a visit to my brother, Colonel Louis J. van Schaick, and his family at Fort Leavenworth.

"A little to one side of the main trails," said Major Elvid Hunt, describing Fort Leavenworth, "out of the public eye and mind for the present, but preparing with the greatest energy for its next service of the nation." It was established as an army post in the spring of 1827. In two years it will have a centennial celebration. Colonel Henry Leavenworth of Jefferson Barracks, St. Louis, was ordered to go up the Missouri River, choose a site, and start a post to protect trading caravans using the old Santa Fe Trail, which started out from where Kansas City now stands. Colonel Leavenworth chose the high bluffs some thirty-four miles up the river from Kansas City, where the Fort now stands. It has had an interesting history. Thousands and thousands of pioneer settlers visited it or passed by, on the old Oregon Trail or the Sante Fe Trail.

From it, for years, detachments of soldiers were sent out to protect caravans of traders. From here Indian fighters went forth. Better than that, here, under the big trees, peace conferences with Indians were held. Here General Kearney outfitted the Army of the West in the Mexican War. When Kansas was organized as a new territory in 1854, to this fort the first Civil Governor came. He had to live with the sutler, for no quarters were available, but the gallant officers of to-day seem a little ashamed of that bit of old military jealousy. It probably wouldn't happen now.

So on through the Civil War, the Spanish War, the World War, the Post has gone its way. It now houses the General Service Schools of the Army, the successor of the old Infantry and Cavalry Schools established here by General W. T. Sherman in 1881.

The Post has a population of 4,000—1,000 of whom are children of school age. It not only gives a rigid course to Regular Army officers, but each year assembles a class of Reserve and National Guard officers for three months of intensive work. My brother has had a long term of duty here—first a year in the line school and a year in the staff school, as a student, then in executive and teaching jobs for three years more. It has made him dig. It has reawakened all his old enthusiasm for books. It has set him reading more widely than he ever has before in his life.

In a little more than an hour from Kansas City we descended at the Fort. There stood a team of army mules, an army bus, my brother and his little three-year-old adopted daughter. So lacking in imagination are we, or so busy about our own affairs, that we do not sense the significance of things like the birth or adoption of a child. As I saw this bright, attractive, fun-loving, happy little girl and felt her arms about my neck, I realized the existence of a new niece.

When our army was in Russia, during the war, a clean young Irish-American soldier befriended two little girls in a Russian village, whose parents had been killed by the Bolsheviki. When the troops left he married the younger girl, not quite sixteen, and brought her home. Her first child died. Three years ago, when the mother was eighteen, the second one came at Fort Leavenworth, and it cost the mother her life. The baby weighed only three pounds. It was tossed aside by the doctor to be thrown out while he concentrated on saving the mother. Two nurses coming along, seeing signs of life, took the little thing, hastily improvised an incubator, and fed it with a medicine dropper.

The mother died. The baby lived. My brother and wife, deeply touched by this sad history, knowing that the father had no relatives to help, perfected all necessary arrangements and adopted the child. She bears the Russian name of Olga. She is one more illustration of the principle that we steadily insist upon, that there is no such thing as a waste human product. Science and sympathy together every year make more of the useless useful. The faith of those nurses was the faith which inspired Dr. Howe in his work for Laura Bridgman. Nothing has pleased me more in a long time than to see the way in which little Olga has been given a chance for happiness and usefulness.

I can not write of all the comings and goings of the three days at the Fort. I met many fine, upstanding, intelligent, cultured men and women. Perhaps not all of them think as I think on social or economic subjects, and perhaps I do not think as most of them think about the kind of "preparedness" this country should make for war. But we peace people make a mistake when we classify all army and navy folks with the wooden-headed, unimaginative, prejudiced ones we often come across who lose their tempers and call names when one does not agree instantly with what they say. It is a picked group, to be sure, at Fort Leavenworth—men fit to teach grown men the higher principles of combat, command, supply, intelligence, transport, communication, etc. One of the most interesting and thoughtful discussions of education and especially of pedagogy I have heard in some time I heard at this Post. And it was interesting to see the kind of men who make up the Reserve—coming from all over, bankers, merchants, lawyers, doctors, what not—buckling down to their studies with an intensity and determination one seldom sees in college.

General Harry C. Smith, a keen, quick moving, quick thinking officer, is in command at Fort Leavenworth, and he was most courteous. He is under orders to go to the War College in Washington, and we had the honor of attending a farewell dinner to

him given by the Reserve Officers of Kansas City, Mo.

There was one experience we had at this Fort which made a lasting impression. It was a visit to the Disciplinary Barracks, or prison. I do not refer to the Federal Prison, situated on one corner of the Reservation, that is a civil institution. It has 3,243 prisoners crowded into quarters intended for 1,400. Mr. Biddle, the warden, keeps it clean. There is no foul air or smell. They are well fed. But there is only the slightest chance to classify, to teach, to set at useful work, to rehabilitate.

The last day of our visit to the Post was the day that my brother's class of Reserve Officers was scheduled to visit the Disciplinary Barracks of the Army. Wives were invited and arrangements made for all to lunch with the prisoners. Colonel George O. Cress, formerly head of a school back East, is in command, Major Edgar King, one of the most distinguished psychiatrists of the United States, is on the staff, and Captain Alexander D. Sutherland, a liberal Presbyterian, who takes the *Universalist Leader*, is the chaplain.

We saw first a drill by a company of the prisoners —the men who have been picked out to be returned to the army, as soon as they earn the right by good conduct and development in other ways. It was a silent drill, no oral command, the men responding instantly to the music. Involved in it was the most vigorous kind of military calisthenics and marching I ever have seen, and they did it with a snap, a pride, a hope, which made me forget absolutely that they were men under restraint. We made the rounds of the "Barracks," sleeping quarters, or cells, kitchens, dining rooms, library, laundry, store room, chapel, gymnasium, and hospital. We came then to the great assembly hall and rested a few moments while Chaplain Sutherland and Major King told us what they were trying to do.

I was proud of my profession as I talked to this chaplain, saw his opportunity, noted the intelligence and sense of his methods and caught his spirit. He is like the chaplains in the war—up against "reality," and dogmatism, pettiness, insistence on non-essentials, always die in the atmosphere of reality, assuming of course that there is a man to breathe it in. Part of his work is getting jobs for discharged prisoners and up to date he has placed 500. One half of all the prisoners are students in the morning school and 76 per cent take vocational training.

For Major King I have an equal enthusiasm. The principles he enunciated so simply and effectively are the principles that we Universalists have been contending for in our social service and reform work. They are the principles of the great scientists. And what are they?

Something as simple and obvious as that two and two equal four, but until recent years disregarded in 99 per cent of work for those who break the laws. "We must study the human material we get," said Major King. "We must do it as thoroughly as we can. We must go back into the boy's family. We must learn what we can from his associates in the town where he was raised, from the people he has worked for, from any schools he may have attended and from himself. We find out, if we can, if there has been early neglect—or early and late neglect—if he has failed to get schooling, or has contracted bad habits. Knowing what is lacking in his previous life and experience, we are in a better position to apply a remedy."

"Since we began to study our human material," he went on, "the need of drastic punishment has passed away almost entirely."

Those are words that I should like to see included in the commission of every warden and jailer in this country, and painted on the wall of the sleeping room of every other prison official.

They are not bad words for the rest of us, either. The principles they state are fundamental in all education—for both the normal and the abnormal.

There are some 900 men in these "Barracks," and the methods used have been worked out by study of the men.

The usual stupid classification of prisoners by age or by anything except what the men actually are was characterized in scathing terms by Major King. "A boy of fifteen may be the most dangerous type of criminal," he said.

And even with all that has been accomplished the methods are not regarded as fixed or perfected. "We make many mistakes yet. We have much to learn," said this modest, competent man.

Vastly different from the usual type of reformer, with few illusions, absolutely free of sentimentalism, Major King nevertheless is a reformer and the most useful kind of reformer.

There are some men, he thinks, that he can do little with in our present stage of knowledge and organization of society. But he has visions of a work vastly more fundamental than what he is doing. He would like to run a training school for the army instead of "Disciplinary Barracks." He would like to get the young soldier at the first sign of need and have him sent for "training," instead of waiting to have him sent as a prisoner.

I have made clear, I trust, that the Army Disciplinary Barracks are educational and reformatory in their operation.

They are full of hope. The officers are hopeful. The men are hopeful for themselves.

For luncheon we had the food prepared for the men—soup, broiled salmon, cream sauce, mashed potatoes, spinach, raisin pie, coffee. It was delicious food, ordered thirty days before we came—not prepared for us.

After luncheon we saw the squads march off to work—to the garden, to the fields, to the chicken farm, to the cow farm, to the pig farm. The highest class sleep outside the walls of the prison. They are this far on the way back to normal life. In buses and other motors we made the tour ourselves—getting separated and finally coming back in a grand rush and a cloud of dust to catch the 2.15. The Memphis major of the Reserve brought me through on high speed over some awful bumps, saying "hell" but once, and "damn" but twice, and instantly apologizing, although I told him his characterization of things had the highest marks of good English—"strength, clearness, precision and adequacy."

It is a curious thing that one and the same Federal Government, run by the same officials, supported by the same tax payers, controlled by the same voters, can do so much in the same community for one type of prisoners, so little for the other type.

We ought not to rest until the men in the Federal Penitentiary for civilians have the same chance as the men in the Disciplinary Barracks of the army.

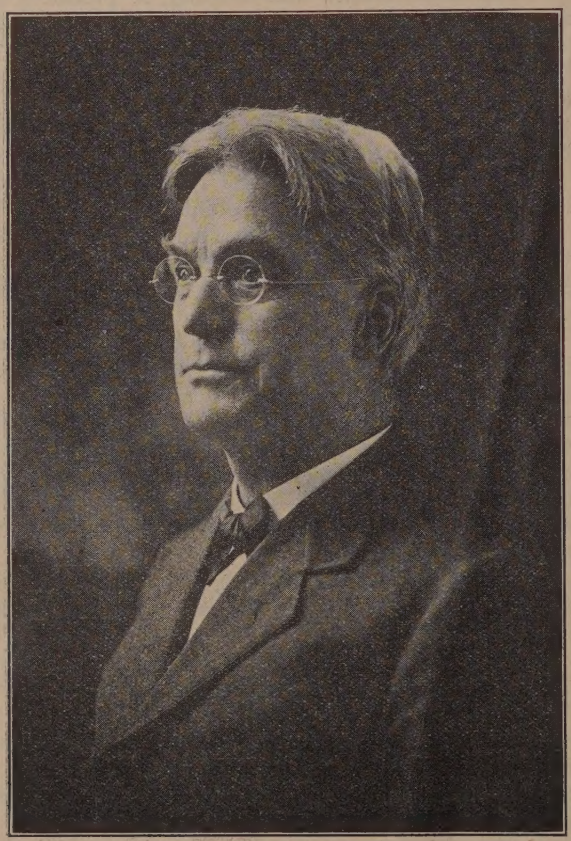
And we ought to be grateful to the army for applying with such sense and such success the most scientific methods known to penology.

Colorado Springs, May 4, 1925.

Frederick William Betts

John Murray Atwood

ON the first of July next, Dr. Frederick W. Betts will have completed forty years in the ministry of the Universalist Church. Nearly thirty-six of these have been spent as the pastor of the First Universalist Church of Syracuse, N. Y. This is one of the most notable ministries, not only for length of service but also for its quality, in the history of the Universalist denomination. Short pastorates have been the explanation of the weakness of too many churches. But it is satisfying to recall how many of our present ministers have been making their pastorates noteworthy by a long term of years filled with fruitful labors—like Dr. Shutter in Minneapolis, Dr. Rose in Newark, Dr. Tomlinson in Worcester, Dr. Fischer in New Haven, Dr. Carpenter in Peoria, Dr. Albion in Portland, and Dr. Perkins in Lynn. These show how a Universalist church can be made a power in a community when a real man is the minister of the church. In every situation the growth and the influence of the church depend on the man who is the minister.



FREDERICK W. BETTS

Dr. Betts is such a real man. His ministry in Syracuse is a remarkable one. He took the church there when it was a forlorn hope. Apparently it was dying, if not dead. It had had unfortunate experiences with some of its ministers, and the handful of loyal supporters were quite discouraged. Moreover, the church was located unfortunately, right adjoining the main track of the Rome, Watertown and Ogdensburg Railroad. That, remember, was thirty-six years ago. To-day the society has a fine church property on one of the most desirable sites in the city, conservatively worth $150,000, free of debt, with an endowment that will soon be—when two bequests are paid in—twenty thousand dollars; and as a social and religious institution it is a great civic force.

The place of Dr. Betts himself in the life of the community is equally significant. Starting as the young minister of such a relatively uninfluential society, he has become one of the real leaders in the city. Only a short time ago a prominent citizen of Syracuse, belonging to another church, said to the writer, "I think Dr. Betts can be called the most influential citizen in Syracuse." Others have expressed the same opinion. The only person who might dispute with Dr. Betts this position in the city's life is his own parishioner, Hurlburt W. Smith, who is president of the Board of Trustees of Syracuse University (a Methodist institution) and confessedly the most philanthropic man in Syracuse.

Frederick William Betts was born in Durward, Ill. (near Rockford), March 6, 1858. His people were of English ancestry, and his forefathers settled in Rhode Island about 1670. Around the year 1812 his grandparents on his father's side and great-grandparents on his mother's side came to Onondaga County, N. Y. After their marriage his parents removed to Illinois, but when his father enlisted in 1861 in the Union Army, his mother with three little boys returned to Warner, Onondaga County.

He learned the carpenter's trade with his father, and in his twenty-fourth year married Mary R. Browning of Onondaga. For five years he managed the farm of Mrs. Betts' father, and then in 1884 with his wife and little son, Welcome, he went to Canton to prepare in the Theological School for the Universalist ministry. The greatest impression he made on the writer at this time was by his playing on the basketball team. We have heard that he impressed his instructors also by his mental power. The need of providing for his family, however, obliged him to abbreviate his course at Canton.

But his education did not stop with the end of his

seminary training. He has never ceased to be a student.

Dr. Betts, we may say in passing, is, as much as any man can be, self-educated. He is distinctly a scholar and thinker. Throughout his ministry he has schooled himself not only to plain living, but to high and hard thinking. He is widely and thoroughly read in theological, philosophical and general literature, and has been for many years an adviser in the choice of books for the Syracuse public library. His intellectual ability has been no mean factor in his successful career.

He was ordained at Weirs, N. H., in 1886, served one year as minister in Plymouth, N. H., and then was pastor for three years at Palmer, Mass.—whence others before and since have gone forth to remarkable careers. On November first, 1889, at the urgent solicitation of Dr. I. M. Atwood, then chairman of the New York Missionary Board—the forerunner of the superintendency in New York state—Dr. Betts settled in Syracuse. He was himself drawn to undertake the work here by a certain strong desire to see an influential church of his faith in this city close to his old home. His agreement was to remain three years in the effort to resurrect the Syracuse church. Since then, as he himself has put it, he has never been able to get away.

The story of the busy crowded years that have intervened between that time and the present can not be told here except in merest outline.

One thing should be emphasized: the achievement of Dr. Betts in Syracuse has not been due to good fortune, but to hard, patient, unremitting labor. In the days of small things when growth was seemingly slow and the people were few, invitations to go elsewhere to attractive fields came, as they have come many times to him, but with that characteristic determination, "this one thing I do," Dr. Betts held on with bull-dog tenacity to his purpose to build up a strong church in Syracuse. Gradually he won to his cause men and women of like spirit and faith with himself. To-day the personnel of the church, its activities and methods, reflect the democratic spirit of the minister. In the best sense it is like priest, like people.

January first, 1906, the new church was dedicated. It is a center of life and activity—a community church and still a Universalist church. Dr. Betts is uncompromising in his Universalism, which he interprets in terms that are in harmony with the most progressive thought and the democratic spirit of our religion. He has a deserved reputation as an inspirational and thoughtful preacher, and his church is filled every Sunday with eager listeners. Recently at the invitation of the First Baptist Church he delivered a discourse to them on the contribution of their own denomination to the cause of religion—certainly a unique event.

During all these years with the Syracuse church, Dr. Betts has received a relatively small salary, and probably now no minister of a church of such size is paid so small a stipend. This has been made possible partly through some personal assistance given, but largely because of Dr. Betts' unusual business ability. Bankers in Syracuse have said that if he had applied himself exclusively to business nothing could have prevented his making a fortune. The budget of his church, it should be added, is not small, but includes appropriations for many interests.

Dr. Betts is a community man. Very early in his ministry at various junctures in the affairs of the city he asserted his convictions. He became known as a man of energy and decision—ready to fight, if need be, for what he felt was vital to the welfare of the city. To-day nothing of moment is initiated in the city in which his counsel and co-operation are not sought. His days are simply crowded with services of one kind or another to the community. Here are some of the offices to which he has been called—all responsible—and the distinguished services he has performed: He was president of the Associated Charities from 1906 to 1910; in 1911-14 he was chairman of the commission of eighteen having in charge the moral survey of Syracuse (the vice commission), which cleaned out the segregated district of that city; since 1912 he has been chairman of the Committee of Philanthropy of the Rotary Club. Under his lead there was organized the first Rotary Club Movement in the world for crippled children. The Syracuse Rotary Club has raised nearly $40,000 for this work, and the example of Syracuse has been followed by other Rotary organizations elsewhere. He has been chairman since 1915 of the Syracuse Chapter of the American Red Cross Society, which under his leadership accomplished a remarkable work during the war and since. He has been also a trustee of the Syracuse Public Library for many years.

It has all meant hard work, but, as he has himself said, it was "not more than is good for a man who loves his work." He has had two nervous breakdowns, but none the less he declares he "has had a glorious time living." He hopes to fill out a service of forty years with the Syracuse church, and as he is a man of grit and determination, we believe he will reach his goal, and we trust be able to add many years of service thereto.

In the service of the denomination, Dr. Betts has held many offices. He was president of the New York State Convention of Universalists in 1910-11, and for many years he has been a trustee of that organization. For twelve years he was a trustee of the General Convention. He has been a trustee of the Theological School of St. Lawrence University ever since this separate board was incorporated in 1910. Prior to that he was a trustee of the university board, from which he resigned. He received the degree of D. D. from St. Lawrence in 1903.

Dr. Betts is a forceful writer and for a time he was an editorial writer for the *Universalist Leader*. His only surviving son, Fred, has his father's ability and is a very successful journalist, holding an important position in the editorial management of the *Syracuse Herald*.

It may be of interest to many to know that when Billy Sunday came to Syracuse, Dr. Betts quietly ignored him.* He in no way attacked

*Many readers of the *Leader* will remember the interesting articles on "Billy Sunday, the Man and Method," written by Dr. Betts during the Sunday campaign in Syracuse, and later published in a little book.

him, except to make a brief protest in the press when he learned that Billy Sunday in one of his sermons given to the press was advocating a segregated district for vice—the very thing which the vice commission had abolished in Syracuse. But as a result of the Sunday revivals, many people were repelled and led to take a definite stand for liberal religion, among the number being Hurlburt W. Smith, mentioned above.

It will be a satisfaction for those attending the General Convention in October to meet in a city where both the Universalist church and its minister are in the very forefront of all work for the true welfare of the community.

Pasadena's Tribute to Norman Bridge

THE Universalist church at Pasadena, California (the Throop Memorial), recently showed its gratitude to the late Dr. Norman Bridge, by putting in a beautiful chancel window to his memory.

The window was dedicated Sunday afternoon, May 10, in the presence of a large congregation.

Mrs. Bridge and other personal friends from various places in Southern California were present.

Dr. Bridge was formerly a successful physician in Chicago and a professor in the Rush Medical College of that city. Breaking down from tuberculosis thirty-five years ago, he moved to Los Angeles and went into business. He amassed a fortune of several millions. While living he gave liberally to educational and philanthropic institutions. By his will he gave the bulk of his estate to four institutions after the death of his wife: The University of Southern California, the Southwestern Museum, the Barlow Sanatorium and the Lavina Sanatorium.

He contributed $23,000 to the building of the new church in Pasadena, gave to the Los Angeles church, St. Paul's in Chicago, and other churches.

In recent years he secretly paid all the expenses East of one of our ministers and his wife—giving them a well earned vacation.

Dr. Carl Henry of Pasadena, who was devotedly attached to him, led his people in the memorial project and in the services of dedication.

Dr. C. Ellwood Nash of Los Angeles, whose church Dr. Bridge attended, was one of the speakers at the dedication services, paying Dr. Bridge an affectionate and eloquent tribute. The other speakers were Dr. Robert A. Millikan, head of the California Polytechnic Institute, Dr. Robert G. Cleland, Norman Bridge Professor of Hispanic-American History in Occidental College (Presbyterian), and President Remsen D. Bird of Occidental.

The Ladies' String Ensemble of Los Angeles rendered a musical selection composed by Adolph Tandler called "The Spirit of Friendship," and dedicated to Dr. Bridge. The choir of the church furnished beautiful and appropriate selections.

Dr. Henry's Address

In dedicating the window, Dr. Henry spoke as follows:

"To the memory of one whose extraordinary and noble qualities we have heard swiftly sketched we are to dedicate this window. It is not necessary to do this in order to perpetuate his name, for that already is immortal. More enduring and far more costly testimonials stand in Pasadena and elsewhere, witnessing to his well-known philanthropy and zeal for service. More enduring still are the influences that flowed from his great and loving heart into other lives and which will continue on in streams of blessing after even concrete and granite have crumbled into shapeless ruins. Not that his name may be perpetuated do we link with it this work of art, but primarily that we and our successors may gain from this act benefit and inspiration. While it is deep and genuine pleasure to honor so good a man, it will be a blessed privilege to know and say, 'This beautiful window is a memorial to Dr. Norman Bridge.' And when children shall ask a hundred, perhaps a thousand, years from now, 'Who was Dr. Bridge?' their parents will sketch the story of his triumphant and unselfish life as they heard it from their parents when they were children. Let us hope that this testimony to a people's gratitude and admiration will continue to speak its gospel of love and helpfulness and give inspiration to other lives for many generations.

"In this window, one of the most beautiful in all the Southland, the artist has given us his concep-

tion of Christ in glory. The beloved Mother stands on one side and St. John, the disciple, on the other. Flanking them are the archangels Michael, panoplied for the conflict against the forces of evil, and Gabriel, whom early Christian writings associate with mercy. And beneath are the immortal words of Jesus, 'As ye would that men should do to you, do ye also to them likewise.'

"How fitting it is to link with these the name of Dr. Bridge—a man eminently Christian, with a heart as tender as the heart of a mother, famous for his deeds of mercy, who spent himself and his substance freely in the conflict against evil as it manifested itself in ignorance, disease, and sin, and whose religion was inseparable from the Golden Rule. Had the window been designed as a memorial to him the artist hardly could have made a composition more appropriate.

"As it catches the sunlight and transmits it to us in a symphony of color that delights the eye and sings sweet messages to our souls, so a good man catches inspiration from God and sifts it out upon the world in manifold blessings. By a skilful artistry the artisan arranges his glass and lifts it heavenward and we see pictured Jesus and Mary and John and the angels, so a good man, by the still finer artistry of a noble life, reveals the worth and winsomeness and haunting beauty of love divine."

The congregation joined in the service of dedication, reading together:

> "With deep appreciation of his noble benefactions, sincere admiration for his heroic and unselfish life, and unfeigned affection for this 'lover of folks' and friend of all mankind, we dedicate this window forever to the memory of Dr. Norman Bridge, invoking the blessing of Almighty God to the end that it may stand for centuries an inspiration to all who enter here, and that it may move many to emulate his virtues."

Dr. van Schaick then uncovered the tablet, which is inscribed:

To the memory of
DR. NORMAN BRIDGE,
Beloved Physician, Author, Philanthropist,
this window is dedicated by
A GRATEFUL CHURCH,
May 10, 1925

The Head of the Institute of Technology

Dr. Robert A. Millikan said:

"If the purpose of religion is to develop the consciences, ideals and aspirations of mankind, and if it be true that the finest expression of our souls is to be found in religious activities, then there is no more fitting place for a memorial to Dr. Bridge than in this church in which he spent so many useful years and to whose development and maintenance he contributed so much. As I define the term, he was a deeply religious man. Few men had a higher sense of duty or responsibility than Dr. Bridge. That is the essence of conscience. I have known few men who had higher aspirations for their fellow men or who contributed more to their development. That is the essence of religious character.

"Shortly after the Gates Laboratory of Chemistry was built, I spent an hour or two going over it with him. In our conversation he said: 'It was with great regret that I gave up scientific work. I did not do it until I was convinced that I would do more if I provided means for many other hands to use in the work.'

"I don't think that I have ever met any man who had got not only the theory but the inner secret of glad living more completely than Dr. Bridge. All those of you who have seen him will agree that here was a man who had learned the secret of a glad life in the giving of himself, with all his talents, his thoughts and his efforts in service for others. And if perchance you think that it is a relatively easy thing for a man to be gladly generous who has reached a position in which he can be a benefactor to institutions—that this gladness was the result of a favoring fortune rather than of something far, far deeper than that, rather than the revelation of the soul of the man himself—then let me bring before your minds another picture quite different from that which I have just presented. I shall do it in the words of one who knew him thirty-five years ago, Dr. J. B. Herrick, of Chicago, an assistant of Dr. Bridge.

" 'The scene is in Dr. Bridge's office in Chicago. A young intern (Dr. Herrick), now just launched in practise, is there to thank Dr. Bridge for the opportunity of making visits to two of his (Dr. Bridge's) patients and to report what he has done. The older doctor hears the recital, approves of what has been done, requests the young doctor to see the patients again the next day, as he himself will be unable to make the visits. "Would you like to see some tubercle bacilli?" he says. The young doctor looks through the microscope and comments on the large number of bacilli and asks how Dr. Bridge is able to stain them so nicely. "Get this book; it will tell you," says Dr. Bridge, and shows him a recently published book on Clinical Diagnosis. The young doctor gets the book and a whole new world of clinical medicine is opened up to him. You must remember that in the late '80's and early '90's modern laboratory technic as applied to bedside problems was relatively crude and was just beginning to be practised. The next morning: The young doctor is talking to Dr. Bridge over the telephone and is thunder-struck as he hears these words: "Take care of those two families of mine as long as they are satisfied with you. And take care of any of my people who in the future may send for you, for in a few days I leave Chicago never to come back to live here. The reason? You saw the tubercle bacilli in the office yesterday. Those were mine!" A sense of the pathos and the tragedy of it all comes over the young man, mingled with a feeling of personal loss. But as he thought of it then and as he has thought of it since, the predominant thought is one of admiration for the man who, confronted with what seemed catastrophe, met it so philosophically, so uncomplainingly, so courageously. "Lucky tubercle bacilli!" we may exclaim to-day if we view the incident from one angle as we know what their discovery meant to Dr. Bridge as to his health and fortune, to Rush Medical College and to California. But it was the pluck and courage with which he faced the hideous monster of tuberculosis that enabled him to begin again in a new field of activity and to win by

hard work, wisely directed, professional and business success that he little dreamed of on that direful day in Chicago when the bacilli stood out so plain and red against the dark blue background.'

"With those two pictures before you, I am sure that you will agree that the secret of that glad life lay not in external circumstance but far down in the depths of character, and you will agree, too, that such a character, with the influence which it exerts over every man who has ever come into contact with it—that that sort of character is immortal, and that Dr. Bridge lives on forever in this spot which he did so much to make what it is now and what it is to become."

Professor Cleland of Occidental

Professor Cleland said in part that Dr. Bridge had many qualities, but none was greater than his capacity to make friends. "Men in the humbler walks of life," he added, "had for him the same affection as business colleagues. He had poise, keen judgment, a reverent heart, large sympathies, a warm and generous nature."

Dr. Nash of Los Angeles

Dr. C. Ellwood Nash asked the question, "Was Dr. Bridge a Christian?" and asserted that he was. He referred in an interesting way to Mothers' Day and said: "There is no more beautiful or touching thing, as we read Dr. Bridge's life, than his allusions to his own mother. He was born of Universalist blood. It was in his mother's breast and I suppose his father's. One of the first things he said to me was, 'Mrs. Bridge and I would like to put in the organ of the Los Angeles church in memory of our mothers.' He was a member of the Universalist church in Chicago. I do not want to be offensive or sectarian, but I affirm that all he did in these broad and noble benefactions without regard to creed was consistent with the Universalist faith. Undoubtedly his views were affected by the scientific spirit of the age, but his Christian spirit was untouched.

"I could not hear clearly what the other speakers said, but one of them raised the question as to why he went into business. To me it is intelligible. There is nothing he or his wife might have wanted which he could not have had from his profession. But he must have had dreams of larger usefulness, of helping in the broad ways he did help, when he went into business.

"He was a conscious son of God. He was a Universalist Christian. He was a man who heard more voices than he ever attempted to repeat. He was a man who in his offices, in the church, at the place of eating, always was the same reserved, gentlemanly, victorious, consistent Christian."

The Revolt Against War and the Honoring of Soldiers

Daniel Evans

THERE is a strong and passionate revolt against all wars at present, which creates a moral problem for many when it comes to doing honor to soldiers. There are men who have always borne their testimony against war, and have been true to their conscience in times of war, and have suffered grievously for their principles and have shown rare courage. For such persons there must be high appreciation. Sincere conscientious objectors are to be admired. There are never enough such men in a nation who are willing to suffer the loss of all things for the sake of their principles. It was an honor to defend them against calumny during the war.

There are other persons, who held to peace principles in times of peace, and were eloquent in their writings and addresses and sermons on the blessings of peace, and terrific in their diatribes against war, but when the war came changed their minds. Some of these persons, we fear, are lovers of popularity and followers of the majority, and at the mercy of the shifting winds of passion and prejudice. Others changed their views sincerely when they realized the moral and spiritual values endangered and the life of humanity threatened. There are others who during the war fought in the trenches, or served the soldiers in the huts, or did what they could at home to carry on the war. Some of these uttered harsh words against the conscientious objectors, and were eager in their desire to carry on the war. Now, however, they are in revolt against war; they are strong in their utterance against all wars, and regard them all as wicked, and are pledging themselves to refrain from rendering any service whatever in any future war. For them all wars are alike. "There never was a good war, nor a bad peace."

Now some of these persons feel much hesitation of mind, and others are confronted with a real moral problem, when the great days come which celebrate the valorous deeds of soldiers in the several wars in which our nation has been engaged. These occasions come on Lincoln's and Washington's birthdays; on Patriots' Day, April 19; on Memorial Day; on Bunker Hill Day, on the Fourth of July and Armistice Day. All these events are connected with war. If all wars are wicked and never justifiable, then it is difficult to honor the men engaged in them, as we have been wont to do. It is true we can honor their valor, without consenting to the war in which they exhibited it; indeed we may honor them while definitely acknowledging that the cause for which they fought was bad, or wrong. We honor the soldiers of the South for their bravery and their conscience, though we condemn their cause. While it is still difficult for civilians to honor the German soldiers in the World War, yet most soldiers feel differently toward them, and respect and honor their bravery and their sacrifice. Conviction, valor, sacrifice, win the respect and admiration of most soldiers, and they are even led to lay wreaths upon the graves of brave foes.

But are we willing to say that all the wars in which our soldiers have been engaged were wrong, and it is only their valor that we can honor? Were

they in the wrong? Were they all blinded so that they did not see the right? Were they right in their conscience but wrong in their cause? The lover of peace is put in a difficult moral situation at times. I was once invited to be one of a group of speakers at a peace meeting in a beautiful Christian home. A distinguished foreigner, a woman advocate of peace, was the chief speaker, and at dinner she sat at the right of the gracious hostess. It was my privilege to sit at the left. In the dining room, as we sat at table, my eye caught a magnificent portrait, done by Hunt, of a splendid young soldier, in blue, a colonel in the Civil War. We were there to speak for peace; his portrait spoke of a great war in which he had given his life. I must confess that I looked long and admiringly upon the portrait. Deep feelings surged in my heart; thoughts crowded their way into my mind, and I confessed to my hostess that I not only admired the portrait and thought the young colonel valorous, but felt that he had died in a good cause, that the peace for which I longed and prayed and worked would not allow me to hold that he was in the wrong, and that if the same cause came, again, in whatever new form, it would be right to take up arms and pay the last full measure of devotion. My hostess felt as I did, and neither of us has ceased to work for peace, while recognizing that there are occasions when war is right.

All that can be said about the horrors of war may be multiplied a hundredfold without exaggerating them; all the demands made for sensible methods of discussion between nations need to be reinforced; all the danger involved in recognizing a justifiable war, and the ease with which a nation may thus rationalize its claim, must be acknowledged; and yet it must be said that there are times and occasions when the precious values of life are put in jeopardy, and the very existence of a free nation is threatened, and then it is the duty of the nation, which it owes to the noble men of the past who gave it its precious heritage and its priceless principles, and to those who are to come after us, to rise in the defense of these supreme interests of life.

In the revolt against war, and in the passionate protest against the militaristic and commercial fomenters of misunderstanding between nations, and in the earnest desire for and utter devotion to all persuasive appeals and reasonable methods of settling disputes, we can all join, and even on these memorial occasions stand for those things which make for peace. But in our old or new abhorrence of war, let us not forget that righteousness is precedent to peace, and that righteousness and peace must meet and kiss before there can be a warless world. The workers for righteousness as well as the workers for peace are the servants of humanity.

Church Going Is a Duty of Every Good Citizen

Charles Easternhouse

"Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices." 1 Peter 2 : 5.

"SHOULD Mr. Smith go to church?" was the subject of an article by Meredith Nicholson, which appeared some time ago in the *Atlantic Monthly*, an article written in criticism of the church as it has come to be and containing a clever apology for the average generous, clean-living, but non-church-going man. I know too well some of the reasons which prompt the cynical position of a good many Mr. Smiths who refuse to participate regularly in church worship, and I can sympathize with the long-suffering attitude of many who do go to church and get wind instead of wheat.

The church certainly has its faults not easily to be overlooked. Its services of public worship are frequently dull and uninspiring. Pulpit truths are often preached in outworn and meaningless phrases. Church people, some of them, are narrow, petty, strife-provoking and unlovely. As an efficient machine, yielding adequate returns, the church as a whole leaves much to be desired. But, in spite of these uninviting aspects, are there not good and sufficient reasons for church going, which should appeal to all earnest-minded men and women? I believe there are.

Regardless of the admitted shortcomings of the church in our age, it still is generally conceded that it is an institution working for the good and welfare of the community as well as for the individual. There are a few fanatics and imbeciles, perhaps, who can see no good coming from the church at all. However, when we ask any normal-minded person about the church, we find that all realize the necessity of the church in the life of the community and of the individual. There is not one out of a thousand who will tell us that a community without churches is better off than those with churches.

Why go to church? is a question often asked by people in our age. When we study life as we live it, we come to realize that we express ourselves along three phases of our existence. We nourish our physical being in order to have good health; we nourish our mental being in order to fight successfully the battle of life; we nourish our spiritual being in order to have life more abundantly. The necessity of proper care for our physical being is realized by every one. Even an idiot and a fool is aware of this fact, because they know whenever it is time to eat. A little child just born unconsciously turns towards its mother's breast for food. Of the second necessity not every one is assured. Especially in the days of childhood and youth great numbers of young people are not aware of the utmost necessity of efficient mental equipment in order to make their way in this world. Physical beauty and strength alone can not help us to survive in the mad struggle for existence. There is an ever increasing demand for well educated and mentally trained young men and women. Even farming has become a science, and we find in our colleges special departments of agriculture. Last of all, but not least of all, there is the necessity of the careful training of the young along the spiritual side

of life. Although the most important of the three, it is the most neglected.

It is amazing to realize how little emphasis there is laid upon careful spiritual training for the battle of life. If we want to exist like the beasts of the field we do not need this spiritual training for the larger life, but if we want to live like human beings and as children of God our Father, we do need spiritual development. It is generally recognized that the home is the place where we receive our physical care. Under the careful guidance of their mothers, children grow from childhood into youth; from youth into maturity. Of course our mental training and development we receive largely through the school; some, to be sure, we get at home, particularly in our early days of childhood before our school years. But it is at school that we receive our equipment which will enable us successfully to carry on the struggle foz life. But where do we get our spiritual training? We should get some at home. However, I am sorry to say that in very few homes is any attention given to this most important development of the inner life, not because people don't want to, but because most people don't know how, or they don't find time. Then there is the public school, the place where we should give the child some spiritual attention, but here the subject is never mentioned.

Of course there ought to be some place in life where a person, child as well as grown-up, can go and find some source of spiritual nourishment. It is as Oliver Wendell Holmes tells us: "I have a little plant of reverence within me, which needs watering at least once a week." And that is true of every one. Each of us has within certain spiritual faculties, that without nurture are likely to atrophy and die, and the habit of going to church is a distinct help to the soul's growth. I know that many a church service seems to be lacking in inspirational value, but if one participates in a reverential spirit and with keen desire for enrichment of life and companionship of God, such worship need never be without certain stimulus. In our age too many people attend church in order to be entertained, or to show off their pretty clothes, or for some other less important reason. I am not criticising now extra music, because I realize the spiritual benefit we can derive from listening to a beautiful organ or piano recital. I also think that we all should come to church well dressed in order to show our respect for church.

Then again I have heard people say they prefer to worship by themselves in the woods or upon the mountains. I am also aware of the fact that we can reach God through nature, that the beautiful landscape which God unfolds before our eyes can be a source of inspiration to the inner soul; but I also maintain that very few people who stay away from church try to worship God somewhere outside the church. It can be most profitable through private meditation and prayer, in the quiet of the home, or in the solitude of the wood or field, to worship God; but practically, such private devotion rarely proves spiritually profitable, for it is with much greater difficulty maintained.

Moreover, there is peculiar value attaching to common and collective worship. Though each individual is a separate child of God, we are also members of one another, connected parts of a great household of faith, and the reactions of our corporate relationships are at once significant and important. The psychology of the crowd is always something to be reckoned with. Patriotism, for example, is stimulated and deepened through civic association and co-operation. In education, also, there is distinct advantage in group study, with vital mental contacts. Church going provides a religious stimulus, creates a Christian enthusiasm, furnishes a moral power that is sadly lacking as a rule among those who withhold themselves from public worship, imagining that they are exempt from its claims.

Then, too, we should go to church for the sake of the family and the home. Parents, in particular, owe a duty to their children to see that they are trained in the fundamentals of religious truth and worship, and this is the more readily accomplished when there is direct contact with the services of the church. We may, perhaps, feel that we have outgrown the Christian teachings and habits of earlier years, but we are what we are largely because of religious nurture and those traditions. We can not afford to disregard the methods that made us what we are.

Furthermore, we should go to church that we may the more effectively support and strengthen an institution which is so necessary to the good of the community. The church is all but universally recognized as a community asset, and were the issue of its continuance or discontinuance to be presented for determination by the people at large the vote for its maintenance would be practically unanimous. No one would like to live in a churchless city; for it would mean living under conditions of moral deterioration, and in the midst of slowly declining ideals, with chaos not far off.

We have now come to the second question: Why support the church? This is a natural outgrowth of our discussion of the first question. If the church is an admitted factor for good in the life of the individual and of the community, and of civilization, it is up to every one of us to support it. Our support should be twofold—financial and moral or spiritual. We are living in an age of materialism, in an age of dollars and cents. The church, like any other institution, needs money in order to meet its obligations financially. I do not think most people are sufficiently aware of the fact that the church needs funds. It costs money to bring up a child physically; it costs money to give a child an education; it also should be considered that it costs something to give the child a proper spiritual training. We are willing to pay the price for our bodily nourishment. We are not quite as willing to pay for our intellectual achievements, but we do pay for them. But we sadly cheat ourselves concerning our spiritual support.

People are willing to spend almost any amount of money for recreation, and rightly so. I am perfectly aware of the fact that it is just as necessary for us to have enjoyment in life and give free expression to our feelings and emotions as it is to eat, drink, and sleep. However, I do maintain that with a great deal of the amusement found in our forms of enter-

tainment, very often there goes a moral emptiness which is harmful and destructive to the building up of character. Motion pictures are often harmful; there are good ones to be sure, but many are very detrimental to the building of character. Yet regardless of these facts, people spend money freely for them. People spend all the way from fifty cents to one dollar or more for a dance. But let me ask you a fair question: How many people will spend a dollar for a church service or social? We all realize the necessity of the church in life, but we fail to remember that the church needs money in order to carry on its work successfully.

Finally, I have come to the last question: Why join the church? The paying of money is not all the church needs. Paying for a pew is a mighty poor substitute for individual effort. More is expected of you who believe that the church should be encouraged and strengthened for the sake of the coming generation, the community, the city, our country and civilization at large. The church needs moral support. You can give this by joining some church. The children need your example as their leader for the good and true. You can become this by joining the church.

We are living in an extremely material world, in an age when the material forces of life are let loose from the spiritual center. America is in need as never before of spiritual awakening and of the spirit of self-sacrifice and devotion for the higher aims of life. It needs Christian citizenship, and where else besides in the church can these ideals be obtained? Without the church, the ship of state is likely to go on the rocks. Let us, therefore, return to the habits and practises which aforetime made our nation great. Let us see to it that, so far as our precepts, prayers and example can avail, we rear a generation dedicated to the service and worship of God and to the practise of the gospel of Jesus of Nazareth.

Our Prayers Together

Florence H. Perin

To-day! How good!
Thank God for the ringing gladness
That shall leap through the day
And the strong sweet song
That shall conquer all
As I really pray!

H. W. Gammans.

Sunday, June 7

Couldst thou in vision see
Thyself the man God meant,
Thou nevermore wouldst be
The man thou art—content.

Emily Tolman.

In some golden moment, O Father, we have heard Thy voice and caught a vision of the life we long to lead. At such a time we have realized Thy presence as never before. May these sacred moments come often to us. Thus living near Thy very heart, let us give to life the richest and deepest meaning, and may we not be satisfied unless we follow the Master, in our great love and service for our brothers and sisters everywhere. *Amen.*

Monday, June 8

In spite of the stare of the wise
And the world's derision,
Dare follow the star-blazed road,
Dare follow the vision.

Edwin Markham.

Heavenly Father, help us to be true to our convictions even though we stand alone. We are not satisfied with what is external and superficial. We dream and hope and long for something better and finer, when suddenly a clear vision comes. Then it is that we need Thee to help us climb. The pathway is full of mystery, but with Thee to guide, we will not be afraid to travel the road, even if the path has not been blazed. Guide us through the mists that blur the way, O Father, until we stand on the hilltop victorious. *Amen.*

Tuesday, June 9

Never bear more than one kind of trouble at a time. Some people bear three kinds; all they ever had, all they have now, and all they expect to have.

Edward Everett Hale.

Heavenly Father, Thou art the breath of our life, and we need only to open our hearts and Thou wilt enter in. It is only when we forget to seek Thee and to believe in Thee that we borrow trouble. To-day help us to know that there is within each one of us a power that if we can only realize it will make light our burdens. May we know that Thou art our strength and hast never failed us. Thus Thy love will dispel the clouds of trouble and peace and happiness shall abide. *Amen.*

Wednesday, June 10

He sang of joy; whate'er he knew of sadness
He kept for his own heart's peculiar share:
So well he sang, the world imagined gladness
To be sole tenant there.

For dreams were his, and in the dawn's fair shining,
His spirit soared beyond the mounting lark;
But from his lips no accent of repining
Fell when the days grew dark.

Florence Earle Coates.

Our Father, take Thy child by the hand and lead me into the garden of life where I can breathe the air of the upper world and listen to the music of the angels and drink from the fountain of Heavenly Joy. Keep me in Thy companionship and help me to catch Thy divine spirit. Grant me courage for the darkness and welcome for the light until the shadows forever flee away and the new day breaks. *Amen.*

Cortland Myers.

Thursday, June 11

What will you say to the man who has failed? Answer him as Napoleon is said to have answered

one of his marshals. The marshal rode up and said, "General, I fear that the battle is lost." Napoleon coolly looked at his watch and replied, "Time for another battle. Summon the army to a fresh charge." I do not know what you will say to the man who has failed, but I know what I will say. I will say, "Never mind, dear friend; in God's economy, no failure is ever final. You and God must win at last."

George L. Perin.

Heavenly Father, again and again we have seen our hopes fail and our plans fall asunder, yet, with all the memory of our defeats, we come to Thee again to-day with hope. Help us to see that the battle of life is never lost to him who has the courage to face the foe. Let us try once more with full faith that in Thy providence no failure is ever final. *Amen.*

George L. Perin.

Friday, June 12

There is no loneliness to the believer. He may be misunderstood, slandered, disliked, persecuted; but near him is the mysterious presence of a sympathizing Father, shaping, guiding, influencing every step in his path through life towards a definite and a blessed end.

Basil Wilberforce.

Father in Heaven, we thank Thee for Thy power, incapable of wearying, for Thy wisdom, incapable of blundering; for Thy love, incapable of upbraiding. We know not the final issues of to-morrow—its trials, its sorrows and its joys. One thing we know, if a sparrow can not fall to the ground without Thy notice, Thou wilt not forget us. Therefore, in loneliness Thy presence will cheer us; in sorrow Thy love will comfort us. Forgive us the mistakes of the day, consecrate what we are, and order what we shall be. *Amen.*

Adna Wright Leonard.

Saturday, June 13

Go to the box where the smiles are kept
And take them out one by one;
Scatter them wide where the frowns have slept,
Till the clouds give way to the sun.
Open that treasure of beauty and cheer
As soon as you're up in the dawn,
And face the bright world with never a fear,
And go with a brave smile on.

Folger McKinsey.

Dear Father, we thank Thee for the sunshine of the heart which nothing can dim. May the keynote of our lives be trust, which makes it possible to meet every phase of life with courage and a smiling face. Make us strong and true and brave, striving to bring to Thee hearts of love and lives of service. So shall we be able to face the world courageously, holding within our hearts the priceless jewel of a perfect trust in Thee. *Amen.*

Minnie L. Pearson.

The Star in the West

Lyman Ward

THE fact that this fine old Universalist weekly was once used to do up a package is hardly worth recording, though there were devout souls who thought it sacrilege to put the *Star in the West* to such use! But due to the fact that it once did enclose a package, a prisoner of war found some good friends. How wide the circulation was I do not know, and for my present purpose it does not matter. The fact that it came into a certain home near Chickamauga, Georgia, is all that concerns me now. The great Civil War was on and Grant, after his successes at Vicksburg, had been called to take up the Chattanooga campaign. All non-combatants were quietly leaving the hills and valleys. The family that took the *Star in the West*, however, decided to remain on their farm and take a chance. They were more than half in sympathy with the Union cause any way and then—there was really no safe retreat. So they bided their time. Matters went on from bad to worse. Soldiers were everywhere, and early one morning the firing was right at hand and worse than anything ever heard before! What became of the family that read the *Star in the West*, I do not know. It is just a young lad from this home that I am concerned about. He dropped to the ground as any boy should, and remained there until the Federal troops had full possession of the vicinity where he was. Then he came cautiously, raised an arm and saluted a Yankee soldier, who came running after him. The boy said: "Make me a prisoner. I am not going to run away, I am going to stay in your army just as long as you will let me."

Now, I can not here relate the story of the next few days. The tale is dreadfully harrowing, and would serve no good purpose. After things had quieted down a bit, our young friend Tom (I will call him Tom) found himself the errand boy of the colonel who was in charge of the hospital stores. The colonel was a young man who had been rapidly promoted, and he was much pleased with the quaint mountain lad, who wanted to please him in every sort of way. One day, Colonel Brown said, "Tom, I want you should take a pair of boots for my wife to the cobbler, and when they are repaired bring them back to her." Tom went to the colonel's quarters and the loveliest young woman came out with the package. She told Tom what she wanted done and he was off in a jiffy.

Now the boy was getting all he could eat and a good bed, and the colonel and his attractive wife were doing all they could to make the boy happy. Still he would get homesick, and on this particular morning he could hardly keep the tears back, from thinking of his home, and as it was before this horrid war. He kept hurrying along, however, in the performance of his errand and in some way—I don't quite know how—he began to read the words and sentences of the paper which enclosed his package. Now, what do you think? That paper was his be-

loved *Star in the West.* I say beloved, but perhaps I should not, for back home Tom did not care much for it. It was mother and father who prized it, and it was his mother who read aloud at night, after all the children were in bed, and all the work was done. Tom's first thought was to undo the package then and there and straighten out the wrinkles and read it just as he had heard it read at home. But "No," he said to himself, "I am a prisoner. What would Colonel Brown think of me if he were to come along and find me sitting down reading?" So he hastened on, but he could not keep out of his mind the picture of the old home. There it was just as plain as day, and his grandmother was rocking in the sun as he had seen her a hundred times, and there were father and the boys coming up from the field at the close of the day, and every member of the family was doing his work—just such little chores as were done every night. How Tom hated war, and how hedged in he felt right then!

When the shoemaker undid the package, Tom got up enough courage to ask if he might read the paper enclosing the shoes. "Certainly, sonny," came the reply, "sit down right over there." And Tom was soon in the land of dreams. Nothing was ever quite so beautiful as the vision which came to this homesick boy. I dare say that never in all his later years did he see so beautiful a picture as this inner picture was to him at this moment. When the boots were done, the *Star in the West* enclosed them, and Tom fairly flew to the colonel's wife. She had callers, but that made no difference. He forgot, for the moment, that he was a prisoner, and blurted out to her that his father and mother took the *Star in the West.* The colonel's wife exclaimed: "How fine that is! I have had the *Star in the West* for many years." This gave a new interest to this poor boy. His life was made much easier and freer, but how he lived and how he finally got home is a tale too long to tell. That was more than sixty years ago. Tom was an elderly man when he told it to me twenty-five years ago.

Of course, everything comes to an end, and the war finally closed and Tom got back unharmed to his old home.

I suppose I should never have thought to tell this story except for a recent railway journey from Roanoke, Virginia, to Chattanooga, Tennessee. It was on a beautiful spring day, with the softest skies and the clearest air that one could well imagine. As our train bowled along through mountain and valley, I found myself in a reverie and all the fastnesses of the hills were filled with soldiers—some in blue and some in gray—and as the long train would wind its way around some rocky ledge I would find myself actually fearing an attack from a detachment hidden in a secluded pass. I could not help but ask of myself if there were battles in the springtime and if so, did the soldiers wear sprigs and blossoms from the Judas tree, which was everywhere in bloom. The wild plums and the azalias with the fragrant honeysuckle—were these the panoply of the contending armies, or the blankets for the graves?

It was a strange ride traveling on a Pullman train with every luxury, almost, that heart could desire, and my reverie keeping tally with other days. If the ghosts of these warriors could have entered our train and taken us back to the days of '63, and I were to relate my conversation with them, my readers would say that I had lost my reason. But let me tell you, at a little mountain village, where there was hardly room for the train to pass between the mountains, the quaintest and happiest party boarded our car that I have seen in many a day. First, there was an old man carrying in his hand a violin, and then there were two young men following, each similarly equipped, while two or three others brought up the rear, carrying rude bundles. Almost at once the old man and the boys began to tune up their fiddles, and the old man with a courtly bow said to the people in the car, "If you all don't object, we are going to enjoy ourselves." We all said "Go ahead." First it was Virginia Reel and Ol' Zip Coon and many other familiar tunes. Then it was "Tenting on the Old Camp Ground," and the old man sang while the boys fiddled; then we had "Nellie Was a Lady," "Old Black Joe," "Old Kentucky Home," and "Way Down on the Suwanee River." I shut my eyes and I was back in the Chattanooga campaign sitting by the camp-fires with the old man and his comrades. Finally the music ceased and the old warrior began to point out to his youthful companions various places of interest—"Over yonder is where we made a midnight foray and here is where we whipped the Yankees and whipped 'em good"—and so he went on.

Finally he got to speaking about his old general, and here he was at a loss for words. He was the greatest general in either army of the Civil War! When some one suggested that this particular general was defeated on a certain day, the old man rose to his full height and he said: "I am glad you speak of this, sir. I can explain why the general lost that day. I was just a boy, sir, but when I brought his horse around that morning the general said he wanted a quart of good liquor. I said, 'Pardon me, general, but don't take any liquor this morning, wait till night.' Now, the general was just like me. If he wanted his liquor in the morning that was when he wanted it, and he didn't want it at noon or at night. Well, the general got his liquor and he gave a sort of sly wink at me and said, 'I may have it at night, too.' He wasn't at himself and it ought to be wrote out so that the coming generations will know that it warn't the real general who was defeated. The Yankees didn't beat the general that day. It was corn whiskey." So the old man talked on, forgetful of time and space, until one of his boys, clad in a red shirt and hunting boots, said, "Dad, this is where we get off." An accommodating train conductor held the train while the old man picked up his things and departed. "The last leaf upon the tree," I thought as the train bore us along, and when I left my train at Chattanooga, the lilt of the old man's song was still with me. I felt that I had in fact witnessed the great and memorable campaign in the autumn of '63. And then it was that dear old Tom's story when I was a guest in his home a quarter of a century ago came back to me.

Camp Hill, Ala.

Reactions of Our Readers

IN REPLY TO MR. BENTON

To the Editor of the Universalist Leader:

The article in the *Leader* of May 16 entitled "A Right Attitude in the Church Toward War," is thought provoking and a powerful pacifist argument.

In two instances, however, the propositions needlessly alienate sympathy and sacrifice support of many who would find themselves in general agreement with the ideas of the author.

It is proposed that the Church shall do four things: First, "destroy the enmity complex." This will command very general support. Second, support "no preparation for war." This as stated will have only limited assent. The third presents two distinct propositions concerning the Permanent Court of International Justice. Those who believe in our adherence to this Court are doubtless in a large majority, but under existing conditions the wisdom of submitting "all (international) disputes to that Court for decision" is questionable.

The wisdom of the old saw, "Better half a loaf than no bread," here applies with telling effect. The principal Governments of the world signatory to the League of Nations will not accept a court with compulsory jurisdiction for "all disputes;" as a matter of fact they refuse to accept compulsory jurisdiction for any disputes. As one international writer has remarked, "they prefer to be their own sheriff, judge and jury."

But a permanent international court without compulsory jurisdiction is well nigh impotent for good. The present court is saved from this fate, from being simply a gesture, by the acceptance of compulsory jurisdiction with respect to four justiciable questions by most of the smaller nations signatory to the League of Nations.

The committee appointed by the Council of the League to formulate a plan for a permanent court recognized the fact that for a permanent court to function effectually, to be a going proposition, there must be, to a certain extent, compulsory jurisdiction; their original draft, therefore, of a statute for organizing the court provided that all nations adhering must accept compulsory jurisdiction with respect to four questions—(*a*) the interpretation of a treaty, (*b*) any question of international law, (*c*) the existence of any fact which, if established, would constitute a breach of an international obligation, and (*d*) the nature or extent of the reparation to be made for the breach of an international obligation.

This proposition was promptly vetoed by the Council and acceptance of compulsory jurisdiction was made optional.

This clause has been generally accepted by the smaller Powers but by none of the so-called Great Powers.

Experience has made it advisable to add a fifth subject—(*e*) the interpretation of a sentence passed by the court.

These five subjects represent the present limit of attainable success in imposing compulsory jurisdiction, so why strive for the unattainable? These generally accepted with favorable results, more subjects would be added.

Even if the United States would accept unlimited compulsory jurisdiction on all justiciable questions of an international character, nothing would be gained toward such acceptance by others. What then?

The United States occupies to-day a position of moral, economic and financial leadership among the nations of the world.

The adherence of this country to the World Court would give that court vastly greater prestige. Such action is earnestly desired by other nations, great and small; this sentiment is apparently strong enough to induce other nations to accept conditions affecting themselves, to almost assure their doing so.

Recognizing the potentiality of its position, the power of this leverage that may be used for the good of all the nations, let the United States take the offered leadership by giving adherence to the Permanent Court of International Justice, accepting compulsory jurisdiction on the five subjects named, provided that all other nations signatory to the World Court, Protocol and Statute, do the same.

To the author's fourth proposition, outlawry of war and reduction of armaments, there would be general agreement. As a people and as a government the United States is already committed to the reduction of armaments.

By amending the second proposition so as not needlessly to alienate a large number who are in sympathy with the essential purpose, as for instance using the adjective aggressive before "war," and bringing the third into accord with what might be termed the international psychology of the situation, Mr. Benton's objective would be brought within the realm of possible achievement.

Walter Stuart Kelley.

Brookline, Mass.

* *

THE FIRST ORDAINED WOMAN MINISTER

To the Editor of the Universalist Leader:

In reading the *Leader* of April 18 I noticed an account of the early history of Universalism, by George A. Gay. I was glad to observe that he was exact in his account of the coming of Father Murray, but why should he not have mentioned the meeting in Winchester, N. H., where the three articles were adopted? I used to think much of the three articles.

Why does Mr. Gay say that the first regularly ordained woman preacher was Mary A. Livermore? I have that honor myself, and I have no intention of giving it up. I preached from the time of my ordination in 1863 until a few years ago. I should like to have this mistake corrected.

Olympia Brown.

* *

THE FIRST WOMAN MINISTER

To the Editor of the Universalist Leader:

In the *Leader* of April 18, 1925, there appeared an article over my name entitled "Brief History of Universalism," in which I made the statement that "the first regularly ordained woman preacher in America was a Universalist, Mary A. Livermore."

This statement was based upon an article which I had read, but is challenged by the Rev. Olympia Brown of, Baltimore, who claims to be the first woman minister ordained in the United States.

I have taken pains to investigate the matter in order to correct the mistake, and after some correspondence with people who had access to large libraries, I find that concerning a regular ordination there is no record that Mary A. Livermore was ordained. The Rev. Olympia Brown was ordained in 1863, and her claim has never been refuted.

There is considerable confusion concerning the ordination of women to the ministry, due to changing customs in the Churches, but the Rev. Olympia Brown seems to have the best of the argument.

I wish, therefore, to apologize to her, and to acknowledge a mistake inadvertently made, and based upon the authority of another whose information I considered trustworthy.

George A. Gay.

Camp Hill, Ala.

* *

WHO KNOWS HOW TO ANSWER THIS?

To the Editor of the Universalist Leader:

Will some of your readers who know the West tell me why the West is so backward in theology and so progressive in economic questions? For example, why can a revivalist of the fundamentalist type pack a huge amphitheater and get wild cheers every time he assails Universalists, Unitarians and other liberals, while at the same time the town votes to keep wide open on Sunday and supports La Follette? Is it because in many places there is no obvious connection between religion and life? Or

is it that the non-church-going people are the ones who run things politically? Or does one have to be an intense dogmatic believer in a supernatural power in order to have courage to fight vested interests? Why is it? Why are many Unitarians and perhaps most Universalists backers of the money power and supporters of the *status quo* in everything but theology? Or is my observation at fault?

Curious.

* *

NOT ONLY A DUTY, BUT A HELP

To the Editor of the Universolist Leader:

It gives me much pleasure to report to you that a friend paid you a high compliment to-day, spoke of enjoying your "Cruising Cross Country" articles, and also fully agreeing with me as to the high character of the *Leader*. I like to pass these things on.

It is well for the lay people to be reminded, byAllen Brown, of their *duty* to *hear*. I would like to emphasize the fact of the *gain* to the hearer, the *inspiration*, the *courage*, the brighter outlook for the coming week, from such sermons as those which our pastor, Dr. Gray, gives us.

F. Marion Yager.

Philadelphia, Pa.

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FROM THE NATIONAL COMMITTEE ON PRISONS AND PRISON LABOR

To the Editor of the Universalist Leader:

A marked copy of your *Leader* of May 16 has reached me, presumably sent from your office, and I note with interest your editorial. In many ways the editorial is excellent and strikes at the key to the difficulties in our prisons. There are only one or two suggestions I might make. You call it "a job for some one." I would say that it was a responsibility for every citizen in the United States. Maybe you will be interested to know that these are not vain words. I enclose a pamphlet which will explain how, a year ago, the National Committee on Prisons and Prison Labor felt the time was right to bring this to the attention of the right-minded people all over the country. A conference was held in Washington, where the representatives of fifty women's organizations were called together and a definite legislative program agreed on. Twelve thousand women's clubs were then called on to support the program, which included an institution for federal women prisoners, an institution for the boys under thirty now in Atlanta and Leavenworth, and a work program of the broadest kind for all the Federal prisons. Later this legislation was given the support of a dozen organizations of men such as the Elks, and *all* the bills were passed by Congress without difficulty. Unfortunately the Superintendent of Prisons did not fully carry out the instructions of these conferences in drafting the labor bill. This gentleman followed his own best judgment, which was based upon many years' experience as a minister, and failed to meet the economic needs of the situation. The labor bill is inadequate. A new bill was drafted and is to be introduced into the next session of Congress, a new Superintendent of Prisons having been recently installed who has vision sufficient to carry out the program. We will need next December to repeat our appeal to the country for support for this new bill. Your editorial is therefore timely. Among those supporting the last year's bills were the representatives of the Federation of Churches, the Roman Catholic Church and the Knights of Columbus. We would be glad to have the help of your paper in the campaign. We would also be glad to have you publish as much on this subject as possible and, incidentally, it would only be fair to "the distinguished gentlemen who have filled the office of Attorney General," and the President of the United States, to quote from the President's last message his appeal to Congress on this subject. Thanking you again for your editorial, I am

Very truly yours,

E. Stagg Whitin,
Executive Director.

CONNECTICUT STATE CONVENTION

R. H. McLaughlin

The Connecticut Universalist Convention held its annual sessions at the Universalist church in Danbury, May 13 and 14, 1925. All churches of the state were represented by delegates and friends. Reports show that the parishes made real gains during the year, and the Convention was decidedly enthusiastic and happy.

Mrs. Minnie J. Ayres delivered an address Wednesday afternoon on "Our Work and Ideals in Japan." In the evening Prof. Clarence R. Skinner of Tufts College delivered the address on "Religious Experience." The occasional sermon Thursday morning was by the Rev. Richard H. McLaughlin of Hartford and the subject "The Concerns of the Kingdom." The Rev. G. H. Leining of Danbury presided at the Thursday morning communion service.

The delegates were quick to voice their approval of the action taken by the officers in successfully establishing a ministerial pension fund. The Convention will put aside $200 to the credit of each active minister every year for ten years. The total sum with interest will be paid when the minister reaches the age of sixty-five. Mr. Herbert E. Belden of Hartford, treasurer of the Convention, announced that the plan is already in operation and the first year's deposits made.

The Convention regretfully accepted the resignation of its secretary-superintendent, Dr. Theodore A. Fischer, who in nine years of earnest service has greatly endeared himself to all. The Rev. G. H. Leining, pastor of the Danbury church, was unanimously elected to fill the vacancy and serve as Superintendent of the State Convention.

Among the resolutions was one approving the Five Year Program and urging all Connecticut parishes to accept their quotas and endorse the program. The resolution was adopted.

Officers were elected as follows: President, Edwin A. Tracy, Norwich; vice-president, William P. Hemming, Stamford; secretary-superintendent, Rev. G. H. Leining, Danbury; treasurer, Herbert E. Belden, Hartford. Dr. Theodore A. Fischer was elected a member of the board of trustees. Chairman of Fellowship Committee, Rev. R. H. McLaughlin, Hartford. Preacher of occasional sermon for next session, to be held in Stafford, Rev. E. E. Lewis, Stamford.

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ANOTHER MOSLEM-CHRISTIAN EXPERIMENT

S. I. Tongoroff

A question dating back to the centuries has been answered positively by the Anase tribe of Bedouins. The question is: Can Moslem and Armenian live together in peace? For centuries this same question has been answered in the negative by every Moslem tribe and nation—by the Arab, by the Kurd, and by the Turk. It had been accepted as an international truism that the Armenian and every Mohammedan race or tribe had to dwell at swords' points.

Several months ago Hadjim Pasha, chief of the Anase tribe, largest and one of the most influential tribes of Bedouins in Mesopotamia, was confronted with an outbreak of Armenians on his border, caused by a Turkish attack upon them. He undertook the solution of the problem by inviting the fleeing Armenians to settle on his territory. His hospitality found support among the British overlords of his people.

The British rulers of Mesopotamia were inclined to doubt the sincerity of Hadjim Pasha's invitation to the persecuted Armenians, because they recalled the unfortunate results of similar invitations. Eventually, however, they took it at its face value. They gave the Armenians to understand that, in this instance, the lion and the lamb would be enabled to lie down together. The results have been amazing.

The Armenians, taking Hadjim Pasha's extraordinary bidding at its face value, found refuge from Turkish persecution on his territory. The first batch of refugees began work at once on the fertile but uncultivated soil. In a few months Karen Jeppe, a Danish helper of the Armenians on the spot, was able to report

as to their progress: "They have planted gardens and sown maize and cotton. The cucumbers and beans they barter to the Arabs for wheat and butter. So they have already secured winter supplies A dam has been built to distribute water over the newly tilled land The construction of this has given work to the men and the gardening is mostly done in the evening. A tumble down village has been rebuilt, and there the colonists are living till it is possible to build better houses. The contrast between the poor fields tilled by the Arabs and the orderly Armenian gardens is very marked. . . . The founding of the colony is exciting public interest. A French official has expressed his admiration for the whole settlement and for all that has been done. It is well-organized and they all live peaceably together—Armenian, Arab, and Bedouin."

The International Fellowship of Reconciliation, in its headquarters at London, is taking a close interest in Hadjim Pasha's settlement, which has been augmented by a further advent of Armenians on the banks of a tributary of the Euphrates. The incoming population is changing the character of the country. The settlers, of course, owing to their enterprising character, are finding warm support from the mandatories. The effect on the Arab population is notable.

The Arabs are not by choice cultivators, and their conception of life is to live as their fathers before them lived. The Armenians, on the contrary—industrious, enterprising, adaptable—have been peasant-farmers for generations and have a strong desire to return to village life. They are city-builders as well as tillers of the soil. Ten years ago, Aleppo had an Armenian population of 1,200; now there are 50,000. During the war they trickled in slowly, fleeing from caravans of deportation or coming from the towns of the interior to hide in the great city.

The International Fellowship of Reconciliation sees an important achievement in the success of Hadjim Pasha's hospitable gesture to the Armenians. He has proved that it is possible for Armenians and Mohammedans to bury their historic differences and dwell together in peace. Upon the foundation laid by this liberal Mohammedan, it is hoped to build a superstructure which will go far to eliminate the friction between Mohammedan and Christian.—*Christian Register.*

* * *

BOTH READABLE AND REACHABLE

This is John Wesley speaking: "I design plain truth for plain people. Therefore, of set purpose I abstain . . . from even the show of learning, unless in sometimes citing the original Scripture. I labor to avoid all words which are not easy to be understood, all which are not used in common life, and in particular . . . those modes of speaking which men of reading are intimately acquainted with, but which to common people are an unknown tongue."

So much for the great evangelist's determination to remove every obstacle which might prevent him from getting his message to the masses—a word which he probably would not have tolerated. For he was after individuals, human souls, not masses of human clay. Again, preaching on "The Danger of Riches," he let out this secret of his wealth: "Two and forty years ago, having a desire to furnish poor people with cheaper, shorter and plainer books, than any I had seen, I wrote many small tracts, generally a penny apiece; and afterwards several larger. Some of these had such a sale as I never thought of, and by this means I unawares became rich."

The passage, it will be remembered, goes on to its famous culmination, "My own hands will be my executors"—a gospel of wealth from which Andrew Carnegie took a generous leaf. But that is not our reason for quoting it. We cite it and the preceding utterance to show the genius of the founder in visualizing the people whom he was to address. He put his ideas in words which they could readily understand, and published them in books and leaflets which were within reach of their purses. Thus he achieved a double success. The plain people who listened to his plain truth grasped and accepted it, and they bought the printed word for themselves, their households, and their neighbors. The gain which incidentally accrued to the publisher may be left out of the question. The main point is that small books at low prices were discovered to meet a wide popular demand. From this practical experiment sprang the printing and publishing enterprises which are an inseparable adjunct of Methodist organization in all parts of the world, our own Methodist Book Concern being the most successful of them all.—*Christian Advocate.*

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THE PARABLES OF SAFED THE SAGE

The Parable of the Little Boat in the Moonlight

I and Keturah stood both of us on deck, on a night when our Ship sailed the China Sea. And the Sea that night was Calm and the Moon was Full as it could hold. And about us were many Islands. And there were Little Fishing Boats that sailed about us, and Fishermen that toiled all the night. And one of these little boats sailed between us and the Moon, so that she lay there Luminous in a Pathway of Silver that lit up the dark waters of the Sea.

And Keturah spake, saying, Look and behold: for I have never seen anything more beautiful.

And I said, Keturah, thou hast seen little boats like that at close range of vision, and thou knowest that the vessels are battered and the sails are stained and torn and patched. Also thou knowest that the men on board that boat are very Ignorant, Poor, and Commonplace men, who work at a Heavy and Monotonous Task.

And Keturah said, Nevertheless, it is beautiful.

And I said, That little boat is precisely like the others yonder in the shadow.

And she said, Nay, for it is in the Light, albeit it knoweth it not.

For the little boat did not know that it looked to us any different from the other little Boats. But it pursued its Laborious and Wearisome Task in a light that made it Resplendent.

And albeit it had no Electrick Light that might shine out in the dark as had our Great Ship, yet it dwelt in a light that was brighter and more beautiful than either it or we possessed.

And I said unto Keturah, It is well that we let our light shine, and well also that we dwell where the Light may shine on us. Then shall we see and be Radiant, even as the little boat. And we may perchance give light as well as get it; for the Little Boat knew not of the light it reflected, nor that to us it appeared in the Avenue of Silver that led through the Sea to the Sky.

* * *

DO YOU KNOW?

That 21,000,000 letters went to the Dead Letter Office last year?

That 803,000 parcels did likewise?

That 100,000 letters go into the mail yearly in perfectly blank envelopes?

That $55,000 in cash is removed annually from misdirected envelopes?

That $12,000 in postage stamps is found in similar fashion?

That $3,000,000 in checks, drafts and money orders never reach intended owners?

That Uncle Sam collects $92,000 a year in postage for the return of mail sent to the Dead Letter Office?

That it costs Uncle Sam $1,740,000 yearly to look up addresses on misdirected mail?

That 200,000,000 letters are given this service?

That it costs in one city along $500 daily?

And Do You Know?

That this vast sum could be saved and the Dead Letter Office abolished if each piece of mail carried a return address, and if each parcel were wrapped in stout paper and tied with strong cord?

Moral: Every man knows his own address if not that of his correspondent. *Put it in the upper left hand corner!*

This is a picture for the tired business man to look at and think about. It shows about half of the Friend Class in the Melrose Universalist Sunday school, with its organizer and teacher, Victor A. Friend. It started with a small group of boys and now has some seventy-five members.

Mr. Friend carries a heavy business burden in manufacturing plants, stores, the presidency of a big investment company, and directorships in other corporations. He is also trustee of various educational and philanthropic organizations. He is chairman of the Special Gifts Committee in the National Laymen's organization and national president of the Universalist Comrades.

A busy man, you say? Yes, but not too busy to be in his place in church every Sunday and then to teach this big and restless class of eager youth and to lead nearly twenty of them to join the church at Easter and on Mothers' Day.

Think it over, Mr. Business Man, and the next time your minister or the Sunday school superintendent asks you to take a class see if the answer is still as it was the last time, "I'm too busy."

Understanding Our World

The Jews

Whatever else may be thought, Zionism is a hazardous and fascinating adventure. The like of it has not been known, nor can man cast its horoscope when the destinies of all the changing East stand under unsearchable stars. If the original letter of the purpose were fated never to be fully written—if the present beginnings of the writing were blotted out—the soul of the attempt might triumph, shining for ever as an example of daring idealism and spiritual romance.

Last week saw one of those scenes of history which enter into the general imagination of the world, and remain singular and distinct, sure of perpetual remembrance. Lord Balfour stood upon the shoulder of Mount Scopus. In the unfinished amphitheater open to the air, crowded by thousands from all the world, he inaugurated the Hebrew University which holds in itself all the truest hopes of Zionism.

We are told that haze dimmed the day. Nothing could dim the spirit of the day. In the view from this summit in clear weather the sight of Jerusalem is spread out below. Eastward in the distance are the Dead Sea and the mountains of Moab; and visible twenty miles away, the legendary place where Joshua and the tribes made the passage of the Jordan and set up the twelve stones on entering the Promised Land. This height is part of the Mount of Olives, and not far away Christians visit the garden of the Agony and consider one of the deepest themes of suffering and sacrifice that the heart can meditate. And from this same shoulder of Scopus, as Lord Balfour reminded his audience, Titus began the siege that battered down from the north the outer and inner ramparts of Jerusalem and quickened the dispersion of the Jews through the earth.

Titus was a man of thirty or under, handsome and popular, gracious in peace and ruthless in war, literary and musical, but a formidable soldier at need. He reminds us much of our Edward the Fourth. One conceives him inexorably bored with the contumacious Jews, and resolved without fuss to iron out the creases in that crumpled little quarter of the wide Roman world and make a smooth surface—probably giving little thought to it afterwards, and not one moment of compunction. When he guided destruction he must have stood sometimes about where Lord Balfour stood last Wednesday. The obstinate town he had marked out for extinction as a stronghold was already immemorial. It had been a place of strength for a thousand years and more, it seems, before any Jew set eyes upon it. It had then known another thousand years since it had been stormed by David. Nearly two thousand years more have passed; and now we have Zionism and the great adventure of the return. How could Titus be expected to know the intense and enduring soul of Israel or to understand that this little race was fibrous like none else and a people with a difference?

They were crushed but not tamed. Some sixty years after they rose as fiercely as Carthaginians in a last desperate convulsion, and were fearfully suppressed. This time Rome was more thorough than Assyria. Jewish nationality in the Promised Land was annihilated—uprooted, torn to pieces, and cast out. This was in the great reign of Hadrian, whose sovereign and critical eye was acquainted with Britain as well as Palestine. It was when his wall between the Tyne and Solway was beautifully new; and if you walk along the ruined top of it for miles, as the present writer has done, and study its construction and alignment, you are bound to remark that the Roman brain in its day was the ablest engine of government the world has yet seen; and you understand better both the obedience of the Britons at one end of that empire and the smashing of the Jews at the other.

No doubt they began to appear within the gates of Roman London shortly after this. They had no land of their own, and have never had since. Most of all were they suspected and oppressed in Palestine. By land and sea they spread through the Empire and beyond. They went largely to the "Far West" of the Mediterranean world—Spain, which, as a field for emigration, was in some sort the America of the time. But likewise all France and the Rhineland were rising regions of civilization, and they must soon have been seen in the cities, ancient now, like Mainz and Frankfort, which they inhabit in exceptional numbers to this day and have had long reason to love like little Jerusalems. They had the best commercial chance in the new places; for they were relatively an educated race with the passion for knowledge, the concentrated intelligence, the high sensibilities, and the everlasting persistence which have distinguished them ever since. Before the final dispersion, their numbers had been terribly reduced. They went forth as the remnant of a people. To the eye of a Roman or a Greek at that time nothing could have seemed more improbable than their survival amongst the masses of all tongues and shades amongst whom they settled as a sprinkling. But everywhere they were the People of a Book; they lived by their immemorial law; and with a double genius, never otherwise known, for adaptability to environment without weakening identity, they achieved the miracle of preserving their own mental and physical type.

So the extraordinary tale began. It is not our purpose to follow it. But in the last decade we have seen the climax of the story. The whole nineteenth century was their age of general revival, emancipation, and triumph, not only in finance and business, as is sometimes foolishly assumed, but by the power of individuality and ideas. You had the astounding contrast in type between Lord Beaconsfield on one side and Karl Marx on the other—one the Grand Vizier, and more, of the widest of world-empires; the other, the creator of a new political religion, preaching the doctrine of economic equality, trying to shake the pillars of industrial civilization. Amongst the foremost capitalists everywhere Jews ranked to a degree incomparably above all proportion to their numbers in the world; but in the same degree and more the chief anti-capitalists were Jews.

Then came the Great War; and again two opposite movements far surpassing every contrast before—Bolshevism and Zionism. Lenin, a Russian, became the terrific engine of the Marxian side of the Jewish mind, gathered a whole staff of that race around him, and overturned the whole political and social fabric of a vast empire in the most destructive revolution that history knows. Simultaneously in that thundering and flashing epoch of a few short years ago—though already it seems like a century behind us—all the pent-up dreams of mankind were let loose. Amongst them was one dream that had never died. If you wish to understand the origin of Zionism and the meaning of last week's celebration of the Hebrew University in Jerusalem, you will find it in certain wonderful words which are more familiar than understood. What we call the 137th Psalm is a cry of exile and longing, solemn, beautiful, piercing. In its kind, it is by far the greatest poem of the world, and beside it Browning's "Oh, to be in England" is like the twittering of birds. As a political document we must quote its chief verses:—

By the rivers of Babylon there we sat down; yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

So the miracle happened. The Allied and Associated Powers, not otherwise given to religious exercises in concert, assembled to make a diplomatic reality of the 137th Psalm. The British Government led the movement to restore Zion to Palestine, though not Palestine to Zion—a distinction sometimes forgotten. There was to be freedom and protection for the re-establishment of Jewish nationality in the Promised Land side by side with the dominant Arab race which has occupied that soil for a longer time than the English have been in England, and regards Palestine as its own. Zionism was bound to be a difficult and dangerous as well as most marvelous adventure.

The "Balfour Declaration" was issued just over seven years ago. Amongst Jews throughout the world it was received with boundless enthusiasm and faith, but never with unanimity. Some of the ablest of the race everywhere remain totally opposed to it, at least in its political form. None the less, the cause has been supported with mind, money, devoted diligence, and passionate vision. There is one thing at least for all critics to remember. Countless vulgarities disfigure and debase the modern world, but this movement is not one of them.

What is likely to be the sequel of this staggering attempt to restore much of what was destroyed three hundred years before the Roman Empire fell? One conclusion seems certain. The ideals embodied in the Hebrew University inaugurated last week represent the true hope and the only hope. There is no reason why the Arabs should quarrel with it any more than with the various Christian communities whose presence and activity have long been accepted. The institution on Mount Scopus ought to become the distinctive intellectual and spiritual center of the Jewish world. It can organize as never before, not only the specialized study of Hebrew history, religion, and all related Oriental subjects, but thought and research on the political and social problems particularly concerning the race wherever its synagogues and schools are found. Advanced work is to be applied to tropical medicine: On Thursday was laid the foundation-stone of the Einstein-Balfour Institute of Physics and Mathematics. These are the beginnings. They can mean nothing but gain to the best purposes of general civilization in Palestine. The Zionist University may well rise to a position unrivaled in the East. It may attract other races in the long run if the profoundly wise policy of welcoming all comers is pursued. It may train men for leadership in every line of thought and action with results extending far beyond Palestine.

If the design stopped at that point there would be no opposition. The political aspect is another matter, and it will have to be managed with infinite patience and scrupulous moderation, if an ultimate disaster is to be avoided. By intellectual and economic leadership the Jews can permeate with immense effect; they can not dominate. As we said, Zionism may be restored in Palestine, but Palestine can not be restored to Zionism. Side by side with the other existing inhabitants the National Home may come to comprise large numbers. The numbers could never pass beyond a certain limit, or be increased too rapidly at any time, without provoking a destroying outbreak.

Here we touch the secret of Arab resistance. Though the total Jewish influx has not exceeded 40,000 since the Balfour Declaration, the Arabs are still afraid that immigration may reach more formidable proportions. The land as a whole never can be wrenched from Islam. Even the mighty movement of the Crusades failed to conquer Palestine for Christianity. The Arabs are four-fifths of the inhabitants. They claim that the country is theirs, and that the Jews have no more right to control it than have the Welsh to rule in England in the name of the ancient Britons. The Moslem majority have much to gain by the work of sanitation, drainage, tree-planting, road-making, and general economic development which is being carried out under the auspices of Zionism. But if their co-operation is to be won they will have to be thoroughly satisfied sooner or later that the Jews will remain a pronounced minority, however influential in proportion to its numbers. If the fears of the Arabs, whether reasonable or not, are inflamed violently in the future, they will rise with a vengeance, and Zionism, after all the eighteen centuries of its dream, might end again in tragedy and dispersion.

All this, we think, is now thoroughly understood by the Palestine administration, by the British Government, and by the chief leaders and organizers of Zionism. Islam is a quenchless force in these matters. Many of us can remember how the boat-builder's son of Dongola became a Prophet, swept the Soudan, destroyed Gordon, and conquered 2,000,000 square miles of territory in two years.

The supreme paradox is that Jewish wealth and power and influence in the world depend upon the continuance af the dispersion. It is safe to speculate that more than nine-tenths of the race will always live outside Palestine as now, and that the world-problem of the Jews will remain exactly what it is. The biggest problem of Jewry by far is not Palestine but Poland. With the new movements of anti-Semitism on both sides of the Atlantic no reflecting man can have a particle of sympathy. New York is the hugest Jewish city in the world, and even in the United States there is marked feeling. That is a matter which will settle itself in America as elsewhere by gradual social adjustment to the presence of an irremovable element.

There is not the smallest reason to think that in any western country—Eastern Europe may become a more somber problem—the attitude of the twentieth century will be in the least less liberal and enlightened than that of the nineteenth. Why should it? If it is said that Jews have too much influence under the capitalist system, the answer is that they would probably have more under the Socialist system. In general, anti-Semitism, like most of the bad sentiments of the world, springs from a vice which continually depreciates the value of nine-tenths of ordinary human controversy and conversation. Most people when they undertake an indictment or defense of any one thing by contrast with another, are accustomed to compare the best on their own side of the argument with the worst on the opposite. They should compare like with like—the best with the best, the worst with the worst, the average with the average.

Judged by this criterion, the Jews have nothing to fear. They have not more excelled in the making of money than in the use of it. Amongst their millionaires there has been on the whole a smaller percentage of rank philistines. The Jews have been eminent in public spirit and humane duty. They have given inva uable support to science and medicine as well as art, music, and the drama, to name in passing but a few things out of many. In public affairs they have been stimulating citizens; and in private life those who have never enjoyed the attraction of intelligent friendship with the Jewish mind and temperament at their finest have missed much. The Jews have distinctive faults, like all other well-marked types of mankind; but when we sit down without prejudice to recollect the different faults of the various nations, we shall be chastened in judgment and restored to a humorous sense of our common humanity. At least sloth and stupidity are not in them. They see, they heed, they act. How often has one known them to unite three things—talent, generosity, and fortitude!

Above all, what mankind requires, between nations, races, sects, classes, parties and individuals, is less prejudice and more charity. No one lives long enough to plumb the depth of the word that was said when Christianity was first conceived as the Zionism of the world. "Though I speak with the tongues of men and angels, and have not charity, I am become as sound ing brass, or a tinkling cymbal." Anti-Semitism will disappear from Western civilization like the ghetto and the gaberdine; but the fortunes of Jewry in Palestine depend upon its power to create a harmony of Israel, Islam, and Christendom in the land where the later monotheism of Mohammed is as intense as that of Moses and Abraham, where lie the sacred scenes of the New Testament as of the Old, and where the Three Faiths must learn to dwell together if any peace is to be.—*J. L. Garvin, in London Observer.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Mystery Religions and Christianity

By S. Angus. Charles Scribner's Sons. $3.50.

Less than three centuries after the death of Jesus Christianity had been officially adopted by the Roman Emperor, a triumph won so quickly that contemplation of it makes one gasp. It is not strange that church fathers have always seen in this growth the hand of God, securing the victory for His Church. We who seek explanations in human actions, in the play of cause and effect, must sometimes envy them their simple, though to us unsatisfying, conclusion. For us the hand of God, if we believe that it plays any part in human affairs, reveals itself on every page of history, and not simply on those pages which narrate the rise of Christianity. We are forced to examine the growth of the Church just as we would examine any other development in the world's history—and that is our problem.

Many factors enter into this problem, and we are forced to go back centuries before the birth of Christ to the heyday of Greek civilization. As we survey the Greece of 500 B. C., we are struck at first by the presence of a corporate life in which the individual counts for little, and by the existence of a polytheistic religion which is mostly concerned with his life. Gradually we witness the fall of the city-states before the advance of great empires, culminating in the empire of Alexander. The old religion fades before the advances of philosophy. At the same time that men become conscious of themselves as individuals, they slough off their old dependence on the gods. Individualism, cosmopolitanism, and self-reliance characterize the new age.

History is never clean-cut, however, and the changes are never made simultaneously all along the line. In a very early period of Greek history certain cults had arisen which were not concerned with this life but with the life to come. These grew. Other cults came from the Orient. The Orphic mysteries and the rites of Eleusis were native to Greece, at least as we first know them. The worship of Isis and Osiris came from Egypt, the worship of the Great Mother from Phrygia, the worship of Mithras from Persia. In the two centuries before the beginning of the Christian era and in the first three centuries of that era Greece and Rome were filled with devotees of these gods.

What were these mystery religions and what had caused their remarkable growth? These questions Angus attempts to answer. The mysteries, he says, were chiefly religions of salvation, which guaranteed to the initiate a blessed immortality. Unlike the polytheistic religion described in Homer and the state religion encouraged by Rome, they were concerned with the future life, they were essentially for the individual as such, having no connection with the state, and they were religions of emotional experience. Although they differed from each other in many respects, they were in general marked by a period of preparation, which included vows, confession, baptism, sacrifice, or something of the kind, by rites of initiation, which were usually sacramental dramas re-enacting the life of the god, and by a sense of unity with the deity which was the guarantee of blessed immortality.

Their growth, according to Angus, is attributable to a variety of circumstances. He thinks that Orphism, oldest of the mysteries, had a noteworthy effect in preparing the way for the others. He finds that the collapse of the city-state, the rise of the great empires, and the assertion of the power of the people made fertile the soil. Like Gilbert Murray, however, he is inclined to believe that the chief reason for rise of the mysteries lies in "the failure of nerve." Greek thought had gone too far for the majority of the people. Philosophy had deprived them of their old gods. The disappearance of the city-state had robbed them of their sense of belonging to a definite corporate entity. They were thrown inward upon themselves, and they were not strong enough to bear the burden. A sense of sin and failure grew, resulting in a demand for salvation and a yearning for a future life of happiness.

The mysteries helped to increase the demand for salvation, the while they answered it. In each mystery was a myth of a god who had in some way attained salvation and who would bring salvation to all who were united with him. This union, sometimes conceived very literally, was achieved through sacraments. The religious experience induced by the rites of initiation was the guarantee of union with the god and consequently the assurance of a blessed immortality.

Into a world which demanded salvation came Christianity, preached by Paul. Paul told of a divine being who had died and who had risen from the dead. Paul told how men might be united with this being, speaking of a rite of purification and a rite of communion. Men naturally thought that here was another mystery, and many of them embraced it. This was not what Christ had preached. His message had been given a different twist by Paul, who may or may not have been influenced by the mysteries. Angus seems to think he was not. Loisy and other scholars believe that he was. But whether or not Pauline Christianity shows the direct influence of the mysteries, it is beyond dispute that it must have seemed to the Greeks to be a mystery among mysteries.

The remaining question is why, since Christianity was regarded as one of the mystery religions, it increased and the others decreased. Angus assigns the failure of the mysteries to the mythological element, to their relations with magic and astrology, to their extreme individualism, and to their theological weakness. The success of Christianity he explains because of its militant intolerance, its genuine universality, its faith in God as revealed by Jesus, its possession of the Old Testament, its satisfying message to those in sorrow, and its personal and historical center. Obviously this is incomplete. Angus fails to consider how much Christianity owes to its Jewish background, and he lays too much emphasis on certain elements of only minor importance. Harnack, in his "Mission and Expansion of Christianity," gives a distinctly more adequate account of the factors contributing to Christianity's success.

The title of Angus' book is a misnomer. As what we have said indicates, the book is an attempt to survey the world in which Christianity arose, and it treats many factors besides the mystery religions. From the very brief section on the relation of Paul and the mystery religions one judges that Angus is better suited for the task he has undertaken than he is for the task which the title of the book suggests. There is little reason to suppose that he would be able to supplement the work of Loisy, Cumont, Gardner, Kennedy, Machen, and other scholars, conservative and liberal, who have attacked the problem. As it is he has succeeded in giving a fairly comprehensive picture of the Mediterranean world in which Christianity was born, drawing on some little known contemporary sources, quoting from the best of the commentators, organizing the whole for systematic presentation. The book is not difficult to read, and might even be called popular, but the bibliography bears witness to scholarship without pedantry.

* *

Old English

By John Galsworthy. Charles Scribner's Sons.

In recent years no writer has been able to compete with Mr. Galsworthy for his double crown as novelist and dramatist. Many critics consider him the best of living novelists, and not a few are willing to concede him pre-eminence in the drama, but all agree that none of his

(*Continued on page* 30)

Our Young People and Others

Conducted by Granville Hicks

THE Y. P. C. U. INSTITUTES

With every year the importance of the summer institutes has grown. Attendance has increased by leaps and bounds. Unioners have begun to be almost as much interested in the institutes as they are in the annual convention. The programs have grown in their scope. The faculties have developed in number. Committees study with great care the needs of the Unioners and strive to plan the institutes in such a way as to meet these needs. Regarded over a period of ten years the development of the institute idea is most remarkable.

For 1925 the Y. P. C. U. presents a program of summer institutes that is certain to attract attention. This year we have four institutes instead of the three which we have held in the immediate past. The new institute is to be held at Joliet, Illinois, at a camp which the Universalist church of that city owns. The week chosen is late in August. Full details of the plans for the institute will appear on this page next week or the week after. This time the page is devoted to the other institutes.

The Southern Institute

For six years the church workers in the South have met every summer at Chattanooga. George Gay, who has acted as director, moved this year from Chattanooga, and inasmuch as his home had been used by the delegates there was a problem of caring for the attendants. Moreover, Chattanooga has always been a somewhat disadvantageous site, chiefly because it is not at the center of southern Universalism. Therefore, when Dr. Lyman Ward offered the institute the use of a building connected with the Southern Industrial Institute in Camp Hill, Alabama, where Mr. Gay is now located, it seemed a wise move to change the place of meeting to Camp Hill. Dr. Ward's school is attractively situated and offers many conveniences to the delegates.

The faculty of the institute includes the Southern Superintendent, Dr. F. B. Bishop, and Miss Mary Slaughter, Mrs. Ethel M. Allen, and Mrs. John W. Rowlett will all give classes. Mr. Gay will again act as director, and Tracy Pullman will represent the Y. P. C. U. The Union will play an active part in the institute, although all the organizations of the Church will be represented. Conference expenses will include one dollar for registration and ten dollars for board and room. The institute will be the first of the summer, coming July 19-28, directly following the Detroit Convention.

Ferry Beach

From August 1 to 8 the young people will have charge of the program at Ferry Beach. Mrs. Stella Cushing will act as dean of women and Rev. Stanley Manning will serve in the same advisory capacity for boys and young men. Rev. F. W. Gibbs of Fitchburg will teach a course on the Bible for young people. Dr. Bruce Brotherston, of St. Lawrence University, will have a course on applied Christianity, designed for the older group of young people. Mr. Carl Hempel will give a course for high school students on choosing a life work. Mrs. Cushing and Mrs. Manning will have classes in ethics and social conduct, Ruth Owens will have charge of classes in Union methods, and Ruth Downing will supervise the work with Juniors. It is hoped that Marion Ulmer will give a course on missionary education. Among the speakers will be Rev. Harold Niles, pastor of the church in Denver, and Rev. Roger Etz, secretary of the General Convention.

The institute at Ferry Beach is the oldest of Y. P. C. U. institutes. The convention held at Ferry Beach in 1919 gave a great impetus to the interest in the beach, and since that time the attendance has grown from year to year. The convention last summer brought many young people to Ferry Beach who had never been there before, and many of them will be sure to want to return. In view of the attractions of the site and the excellence of the program, it is safe to expect that the Ferry Beach institute will not only be the largest institute of the summer but will quite possibly be the largest institute on record.

Murray Grove

Murray Grove is perhaps slightly less attractive as a vacation site than Ferry Beach, but it has associations that appeal to every Universalist, and those who visited the grove at the time of the pilgrimage in 1920 remember it with pleasure. Many Unioners in the neighborhood of New York and Philadelphia have renewed their acquaintance with Murray Grove many times since the pilgrimage of five years ago, thanks to the institutes which the Y. P. C. U. has held there. This year's institute is to be held, in accordance with the established custom, over Labor Day. Ruth Owens, Rev. George Welch, Rev. Hal T. Kearns, and Charles Van Holland are on the program. Miss Mary Gabell, 4729 Hazel Avenue, Philadelphia, Pa., has charge of reservations.

For the Quiet Hour

The things that we call hindrances are, if we but knew it, spacious opportunities for brave and worthy living. If a man is bent on serving himself and his desire, then very often the day's life becomes to him a prison-house from which there is no escape; but if he be bent on serving the God above him, then in his most hard-pressed moments he shall taste the liberty of obedience, and in his most straitened circumstance he shall breathe the ampler air in which it is given unto every heart to dwell. Life is a small room for the man who tries to please himself, but it is a very large room for the man who is willing to deny himself.

Percy C. Ainsworth.

Have we had a good night? and have we not an errand to the throne of grace to return thanks for it? How many mercies concurred to make it a good night! distinguishing mercies, granted to us but denied to others! Many have not where to lay their heads; our Master himself had not; but we have houses to dwell in, quiet and peaceable habitations. It is God who has given us sleep, has given it to us as He gives it to His beloved.

Matthew Henry.

Who is thy neighbor? It is the sufferer, wherever, whoever, whatsoever he be. Wherever thou hearest the cry of distress, wherever thou seest any one brought across thy path by the chances and changes of life (that is, by the providence of God), whom it is in thy power o help—he, stranger or enemy though he be—*he* is thy neighbor.

A. P. Stanley.

Difficulties are only rightly interpreted when they are regarded as promises. Every difficulty contains prospective wealth. We appropriate the strength of the enemy we vanquish. Overcome a difficulty, and its power henceforth enlists on our side. Let us, therefore, look at difficulties as promises in the guise of tasks. They are treasure-houses presenting the appearance of bristling forts. Break them open, I say, and the treasure is yours. To dare is to win!

J. H. Jowett.

You may take it for granted that as surely as a man enters into communion with God so equally surely will he enter into sympathy with men. By the very fact of his communion with God, he will become conscious of the needs of men, for God is always conscious of these needs, and imparts the consciousness to those who come into fellowship with Him.

Charles Brown.

We must not choose our neighbor; we must take the neighbor that God sends us. In him, whoever he be, lies hidden or revealed a beautful brother.

George MacDonald.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

The Bible at the Institutes.

All the Biblical Courses this year will be on the Old Testament. Eight periods will be given at each regular institute, with the possibility of earning twelve credits. Instructors? Men like Dr. Atwood, Mr. Gibbs, Professor Morrell and Mr. Manning.

Before

And After

These two pictures represent the Primary Class at Denver when Miss Slaughter began her six weeks of intensive work and the same class before she left. The General Sunday School Association expects to enlarge greatly its field activities.

* *

OUR PRAYERS TOGETHER

The editor of the *Universalist Leader* ought to be thanked with great enthusiasm. His new devotional department, entitled "Our Prayers Together," is meeting with efficiency a very important need. Church school workers recognize the fact. For a long time they have deplored the absence of spoken religion in the ordinary home and have tried to impress upon parents the necessity of daily training in the higher departments of life. The readings and prayers in our denominational paper will make it possible for fathers and mothers to begin quietly and tactfully a duty that they may have been forgetting.

As a matter of fact, those of us who enter a large number of Universalist homes have observed that a hearty welcome is being given to this innovation. "This is just what I have been looking for," said a layman who to the superficial observer might not seem greatly inclined toward spiritual things. As time goes on, if the present excellence of the department is maintained, more and more homes will be blessed by the use in common of these beautiful expressions of worthy desire. So our children, reared in a right atmosphere, may get the foundations of religion where they should, in their own family circles.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

MRS. CARY RECEIVES HYMNALS

Dear Mrs. Allen:

Will you please send this little note of very deep appreciation to our page in the *Leader*, because I wish it to reach the people as quickly as possible.

The twelve copies of "Songs of Work and Worship" arrived a week ago, just in time to be used at our Sunday afternoon Sunday school. If you could only have seen our boys and girls and men and women singing from them, hymn after hymn, hymn after hymn; if you could have heard the eager sweetness of their voices and seen the deep earnestness of their faces as they sang, you might have begun to understand how our hearts were singing underneath it all.

Most of the hymns were new to the Japanese (but oh, so dearly familiar to us), but they sang just as eagerly, and soon they will know them all.

The wife and children of a Congregational minister who is now doing international Christian work for Japan were here for the first time. Mrs. Tsuga herself was born in America, and she wrote me afterward how much she had enjoyed the afternoon and how they all loved to sing American hymns.

With all my heart I thank the Rhode Island W. U. M. S.

Yesterday, Saturday, April 25, forty-seven Missionary Hymnals arrived from Mrs. S. Edgar George and her Sunday school class of Auburn, New York, together with many large colored pictures cut out of magazines that will help me much in my English teaching.

The hymnals came just in time to be used at the charter meeting of our infant "Sunrise Clara Barton Guild," composed of a few of my church school girls who could spare time from their many studies to meet here twice a month late in the afternoon. Again the singing formed a most enjoyable part of the meeting. The girls chose for their guild hymn: "In the Secret of His Presence."

Yesterday, also arrived twenty-four copies of "Good News Songs," from Mrs. W. J. Graham, of Anoka, Minn. Every single hymn in these is a favorite of ours, and will soon be a favorite among the Japanese. I shall begin by using some of them in my Reinanzaka church school class, for the hymn books we have there are not our kind, and most antiquated beside. I know my pupils will love these "Good News Songs."

Once more let me thank you all most sincerely for this very great help in our Bible teaching, and in the winning of hearts and minds and souls in the Sunrise Kingdom to a knowledge of the Kingdom of Eternal Sunlight, the Kingdom of our Father and His children.

Faithfully yours,

Maude Lyon Cary.

Tokyo, Japan, April 26.

* *

GIFT FOR THE SOUTHERN BUILDING FUND

A pension check has been received for the house at Inman's Chapel. The donor writes: "I had four brothers in the Union Army and three sleep beneath Southern soil, and I feel that our work in the Southland is helping to cement the Union they fought for. With hope for success of this work."

Are there not others who would like to give their pension check or their personal check, for this work which is now under way? The stone masons are at work on the foundation for the manse. Will you help us to lay the foundation for the church at Rocky Mount?

* *

THE COMMUNITY PULPIT AT INMAN'S CHAPEL

In a recent letter Mrs. H. A. Markley, who is in charge of the work at Inman's during Miss Powell's absence, says: "The Community Pulpit was dedicated March 8 with the first sheet in place. On the 16th Mr. Dillard, who was in the yard buying poles, came to inquire about the cost of the sheets and where to get them. He was so much impressed that he wanted them to put on his Methodist Episcopal church at Sylva. He is of a men's class numbering fifty in a school of 500."

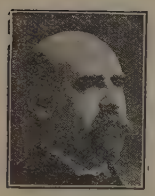
* *

WILL GIVE LARGE BIBLE

Any church, Sunday school or other organization desiring a large Bible may secure one by writing to Edith E. Edge, 588 Haverhill St., Lawrence, Mass., and it will be sent with charges paid.

Among Our Churches

New York City Letter



Divine Paternity.—June 7 will be observed as Children's Sunday, and after June 14 the church will be closed for the summer. Dr. Newton speaks on June 4 at Wakeforest College, North Carolina, and in the afternoon at the Woman's College, Greensboro, N. C. June 6 he is to address the students of Franklin Marshall College, and has been obliged to decline other pressing invitations. Several Masonic functions will be made more worth while by Dr. Newton's presence. At the patriotic service in the Cathedral of St. John the Divine, attended by thousands, Dr. Newton, as chaplain of the State Chapter, Sons of the American Revolution, reviewed the historic events in the founding of the nation, and declared that the American Revolution was one of three events that stand out in the story of mankind. The first was Christ, and the second was the Reformation. * * **Divine Paternity House.**—The Vermeille A. Hall roof gymnasium was opened April 18 with a masquerade dance, and the singing of the House Song, written especially for the occasion. The clubs held a celebration on May 16. A bronze tablet bearing these words will be placed: "Erected in loving memory of Vermeille A. Hall, who loved children and long served them here." Mr. Benjamin P. Burton has presented the playground with a splendid slide in memory of his wife, Helen A. Burton, and Miss Mary A. Branch has given the club a basket ball. At the annual devotional meeting of Metropolitan Y. P. C. U., Dr. Newton was the speaker. Several plays will be given the last of May, and in June. Flowers are distributed each week as brought into the city by commuters. And the good work in charge of Miss Taylor will continue through the summer. * * **Washington Heights.**—The total attendance of boys and girls in April was 825. The Junior Church provides a janitor, and the Junior Naval Reserve raised $40 to give the church in addition to its subscription. Mr. Harris recently addressed the Allied Patriotic Societies at the Army and Navy Club. Older people throughout the country will be invited to membership of this church, called "The Only Children's Church" in the country; the membership to be asked to co-operate in building up this work in the Universalist Church. * * **The Metropolitan Alliance** annual meeting was held May 8 at the Church of Divine Paternity. Mrs. W. F. Earp was chairman, Mrs. Parkhurst and Mr. Frank Johnson, soloists, with the veteran J. Warren Andrews at the organ. Mrs. John Sayles read a well-prepared and comprehensive review of events in the religious world. Mrs. Minnie J. Ayres spoke upon "Japan, Beautiful and Mysterious," illustrated with colored views. Officers for the ensuing year are: Mrs. S. R. Abrams, president; Mrs. A. W. Grose, first vice-president; Mrs. James Beveridge, second vice-president; Mrs. G. E. Wilder, recording secretary; Mrs. C. E. Holmes, treasurer; Mrs. E. S. Watkins, corresponding secretary; Mrs. E. Payne, religious news reporter; Mrs. John Sayles and Mrs. W. Blue, auditors. * * **Chapin Home.**—Rally Day was observed May 7 with a fine gathering of friends, workers and givers. Mrs. Lois Endicott Snow, who has served with wonderful efficiency for ten years as chairman of the auxiliaries, presided. Mrs. Beveridge read a poem laudatory of the Home on the Hill. Then came the reports from the various societies that for a year past have labored together in the maintenance of the Home. It was an inspiration in do-ology. With such co-operating friends and under the leadership of Mrs. Fox, Mrs. Darling, Mrs. Stickney and other elect souls, the Chapin Home will become increasingly useful. * * **The Sunday School Institute** met May 15 at the Church of Good Tidings. An excellent dinner was served, and a program of merit enjoyed. Mrs. Ethel Freeman Nickelsen, who has served as president for three years with enthusiasm, fidelity and winning power, introduced Professor Brotherston of the Canton Theological School, who gave the Institute a carefully prepared, comprehensive and inspiring address upon Religious Education and Citizenship. Several things were impressed upon the gathering, namely, that Professor Brotherston has a true understanding of the mighty theme, the ability to make a real contribution to the cause of religious education, a love of children intensified by his idealism, and a manly modesty equal to his power as a teacher. New officers are: President, James Bronis; vice-president, James D. MacNair, secretary, Mrs. F. W. Taylor; treasurer, George Friedricks; trustees, Mrs. Oswald, J. G. Murray and Miss Webb. * * **Good Tidings.**—In addition to entertaining the Sunday School Institute, this parish rejoiced in a remarkably fine presentation of the play, "Lonely Hearts," by the Y. P. C. U. At the Mothers' Day Service a large congregation enjoyed the inspiring sermon by Mr. Lalone. * * **All Souls.**—At the annual meeting the trustees elected were F. J. Van Vranken, E. B. Wilson, George Van Buren and Fred Murphy (re-elected). A committee was appointed to consider plans for a parsonage to be erected on Ocean Avenue—a part of the church plot. Among the possibilities is a new hymnal—a committee appointed. All Souls has had a new music plan since May 1. The quartette was not re-engaged—the organist and special instrumentalists furnish music, aided by soloists of high standing. A questionnaire will be sent out June 20 to learn the reaction of the congregation. To learn the attitude of the society upon the "Five Year Plan," a questionnaire will be mailed at the discretion of the trustees. Dr. John Murray Atwood presented the Plan. Dr. Grose in his annual report stated that the condition of the treasury is the best in the history of the church. Improvements have been made upon the property and generous gifts made to denominational bodies and for philanthropy. All Souls is fortunate in having a large number of attractive young people, alert in every good work. * * **Our Father.**—The Boy Scout Troop won six of the seventeen first prizes given in the all Brooklyn contest, and has received the Prize Cup for efficiency in the Fort Green District. Parents' night will be observed June 12. The Good Fellowship Circle Fund, Chapin Home, now amounts to $900. The Men's Club presented a unique entertainment at its annual Ladies' Night, with a large attendance, in spite of rain. The May Breakfast of the Woman's Alliance netted over $10.

Thomas Edward Potterton.

Church News and Interests

PERSONAL

Rev. Lewis B. Lowry has accepted a call to the pastorate of the church at Blanchester, Ohio.

Rev. Samuel Gilbert Ayres, D. D., has moved to Brookline, Mass., and is living at 36 Winchester Street.

Dr. Effie McCollum Jones has accepted a call to become pastor of the church at Webster City, Iowa. She will also serve the church at Boone.

Illinois

Joliet.—Rev. W. H. Macpherson, pastor. On Mothers' Day the primary children, during the Sunday school hour, gave a program, at the close of which a potted pansy was presented to each mother. Music for the church service was given by a trio consisting of the regular organist and a violinist and violoncellist from Chicago. The pastor preached on "Motherhood." At three p. m., a

large number of the church people went out to the camp on the Lily Cache to look over the grounds and to talk over the possibilities. Mr. Harold Lumsden and Mr. and Mrs. Russell Smith visited the Y. P. C. U., which was led by one of our young women. All the church is cooperating to make the Y. P. C. U. Spring Festival a success.

Hoopeston.—Rev. C. A. Polson, pastor. At the last meeting of our Men's Club (Comrades) 125 men sat down to the tables. Clarence Darrow, the great criminal lawyer, gave a wonderful address on 'Crime." He spoke for two hours. Thirteen church members were added at Easter, making fifty-nine additions during present pastorate.

Kansas

Hutchinson.—Congregations and Sunday school continue to increase. The church has been re-roofed and will be redecorated. The lawn has been improved with grass and shrubs. The new pastor, Rev. Harry E. Nelson, is at home at 406 Thirteenth Avenue West. A reception was given Mr. and Mrs. Nelson April 30.

Massachusetts

Worcester, First.—Rev. V. E. Tomlinson, D. D., pastor. The Mission Circle, during the past year, has received $983.72 and expended $855.69. It has paid its quota of $386.04, and also $347 to the sinking fund. The *Leader* has been placed in the Public Library, the Y. M. C. A. and the Y. W. C. A. The Social Service Committee has sent nine large boxes of clothing and one box of books to our Southern workers, besides cards and booklets to hospitals in this city and books to the Marines. The Post Office Mission Committee has mailed 1,008 *Leaders*, fifty-eight *Myrtles*, twenty-one *Bulletins*, sixty-seven *Onwards*, 130 leaflets, and 195 Sunday school papers. Twenty-eight letters have been written and twenty received. Several magazines have been sent to various points. The Friendly Letter Writer sent 270 letters, cards and greetings and received 206. The Sunday school representative reported money sent from the school to Near East Relief, and to Dr. Jordan at Suffolk, Va., while the Junior Department sent to Dr. Jordan at Christmas a large box of books, games, toys and some clothing. The means by which the funds have been raised have been the Missionary Boxes, which yielded $200.62; an offering and sale of candy at each meeting; a special candy sale; a food sale, personal contributions, and silver socials.

Leominster.—Rev. Isabella S. Macduff, pastor. The various special days of the church calendar have been observed with some degree of success. On Layman's day seven men took the service; on Woman's day five members of the Clara Barton Guild assisted the minister in the service. Mothers' Day was marked by the attendance of all the troops of Girl Scouts of the city with their officers. International Good Will Sunday brought the members of the local Woman's Christian Temperance Union to the service in large numbers. The ladies of the church have recently held their spring sale and are now arranging for the June strawberry festival. A minstrel show is in preparation to be given soon. Many friends from outside the parish are interested to give this for us. Owing to the absence and illness of the minister, most of the Lenten services were conducted by the Rev. Lucy M. Giles of Westminster. Miss Macduff returned and was able to assist in the Easter service, conducting the communion and taking part in the Sunday school exercises. We have recently had a visit from a representative of the Massachusetts Comrades. He came to a social occasion and promises to return to confer with the trustees at an early date.

Ohio

Belpre.—At our Easter service seven children were christened. Our W. U. M. A. has completed another very successful year's work; the attendance has been increasing and a total of $289 was raised by the organization. Another ladies' organization, the Willing Workers, with an average membership of twelve, has raised within the last twelve months $160.

Greenville.—Our church has accepted its quota in the Five Year Program; this is $100, or $20 per year. On Easter Sunday at Sunday school we used the program prepared by the General Sunday School Association. Following this we had Easter services, with our former pastor, Rev. J. P. MacLean, preaching the sermon. Our Sunday school and W. U. M. A. have both joined the Murray Grove Association. On Arbor Day the Sunday school children and the Missionary Association met at the church, planted a tree and some shrubs and cleaned the lawn.

Little Hocking.—Rev. Thomas Chapman, pastor. Four new members were received at Easter. A good congregation and a fine service. We have accepted our quota under the Five Year Program.

Olive Branch.—We have voted to accept our quota in the Five Year Program. Mr. L. H. Garner will be our minister this summer during his vacation.

Springboro.—Rev. Armon Cheek, pastor. The week of April 6 to 12 the pastor conducted a series of special meetings. On Tuesday Rev. John Edwin Price, of Cincinnati, preached the sermon, and the State Superintendent was present on Thursday evening. Easter Sunday evening there were 104 persons present, the largest attendance for a long time. and three persons united with the church.

Ontario

Olinda.—Rev. E. M. Minor, pastor. On Sunday evening, May 10, the Y. P. C. U. conducted a Mothers' Day service at the regular church hour. The service consisted of appropriate songs by the choir, scripture reading by the president, Mrs. Thelma Hicks; prayer by Miss Edna Bruner; two papers by Miss Myrtle Whittle and Miss Geneva Crow, and a solo by Miss Lela Burk. About six dozen carnations were given away during the service. On Monday, May 11, the monthly and also the annual business meeting of the Y. P. C. U. was held in the church parlors. About twenty were present. The secretary's report showed a membership of fifty-five. Regular meetings held, fifty, with the special services, Young People's Day, Easter Sunrise Prayer service, and Mothers' Day. The treasurer reported receipts for the year $360, all obligations met and about $100 in the bank. Officers elected: Everett Whittle, president; Mrs. Myrtle Dresser, vice-president; Miss Madaline Longland, corresponding secretary; Everett Upcott, recording secretary and treasurer. The Y. P. C. U. has pledged $100 to the church budget this year. Twenty-six members paid Legion of the Cross dues last year, and the other denominational calls met a ready response. On Thursday afternoon, May 14, our Mission Circle entertained the missionary societies of the Ruthven and Olinda Methodist churches at a missionary tea. A good program was given in the church by the three societies. After the program all assembled in the rooms of the parish house and enjoyed a luncheon served by the ladies of the Circle. About sixty were present. On April 25, Mr. Clarence Reive and Miss Edna Peterson were married at the parish house by the pastor, Rev. Edward M. Minor. Both bridegroom and bride are members of our church circle.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. Wednesday evening, May 13, while the officers and teachers of the Sunday school were holding the monthly meeting at the parsonage, the door bell rang and on going to the door the minister found a large May basket and about fifty of his parishioners. It was a complete surprise, but the guests were invited in and the basket was found to contain a handsome leather brief case for the minister and a pocket-book for his wife, besides a number of personal gifts from members of the congregation. During the evening, music and games were enjoyed and refreshments served. The May Festival given by the Sunday school earlier in the month netted $15, most of which is pledged to the organ fund. Friday evening, May 22, the Onward and Upward class of the Sunday school, of which the minister is the teacher, presented the three-act drama "Her Gloves." The State Convention of Universalists will hold its sessions June 3 with the Harrisville church.

UNIVERSALIST YEAR BOOK 1925

The Year Book for 1925 is now ready for distribution. It gives the latest reports from our churches, contains a directory of ministers, churches, state conventions and other organizations. It is indispensable to an interested Universalist.

Copies at $1 each may be obtained from Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

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KU KLUX KLAN CONTROLS MEDFORD HILLSIDE CHURCH

The Ku Klux Klan planted itself more firmly in Medford last night at the annual meeting of the Medford Hillside Universalist Church. After months of dissension whether the Klan, as favored by the minister, Rev. Charles E. Clark, should gain a foothold in the parish and have a voice in the affairs of the church, the meeting last night, closed to newspapermen and lasting until midnight, resulted in the election of practically a new slate of officers and the retirement of the group which had opposed the growing strength of the Klan.

About 125 persons, principally women, attended the meeting, which was held in the vestry of the church. A. D. Atwood, who is not a resident of Medford, was elected chairman of the board of trustees, to succeed Colonel Albert C. Gray of the 182d Infantry, M. N. G.; and Harold P. Jewell and Lawrence Brown were elected trustees to succeed Frederick W. Ford, who refused to be a candidate for re-election, and Ernest Brown. The new trustees, who are said to be favorable to the policies of Dr. Clark, will serve for two years. Hartley Johnson and Philip Johnson hold over as trustees for another year. Mrs. Augustus C. Sproul was elected clerk and Edward C. Higgins, a new member of the church, was elected treasurer. Elmer C. Drown was re-elected auditor.

Frederick W. Ford, an officer of the parish for about a quarter of a century, said to-day:

"The well-organized forces of those in sympathy with the principles and practises of the Ku Klux Klan, working with those personally favorable to the pastor and those who believed that possible financial prosperity rather than a vindication of the principles for which a Universalist church should stand, won a sweeping victory at the annual meeting of the Medford Hillside Universalist Church last night.

"An indication of what many members of the majority of this church now stand for, if it is rightly expounded by the pastor, is, to quote his words, 'A man who is eligible for membership in the Ku Klux Klan and does not join is not a good American.'

"It was plain from the start that the Klan sympathizers had the meeting well in hand. It had a guard at the door whom the president of the parish denied appointing but who, nevertheless, scrutinized all who sought entrance, excluded reporters and annoyed many by breaking a rule of twenty-nine years' standing of welcoming all members of the community to hear and see all that took place at parish meetings. Hitherto everything has been open and above board.

"The chairman refused to permit the reading of the sworn statement of the trustees who attended the meet ng of the Klan in the church on the ground that it would stir up strife.

. "This, probably, is the first instance in which the Klan has succeeded in dominating a Universalist church."

The first article of the warrant for the meeting had two parts, one to the effect that the church should continue a Universalist church, and the second that it should "devote itself in no way, shape or manner to the interests of the Ku Klux Klan." The members refused to vote on the question in this form and it was changed to "any secret society." In this form the article was passed.

This change evaded a direct test of strength on the Ku Klux Klan issue, but the test came on the second article, which provided for a committee of five to be appointed to report to the congregation on proposed new members. This device, proposed by Professor Andrews of Tufts College, was designed to prevent any possibility of "packing" the congregation. The committee could simply report unfavorably on persons suspected of Ku Klux Klan sympathies not in accord with the purposes of the church.

Professor Andrews and Mr. Ford spoke in favor of this article, but Mr. Clark and Mrs. Albert C. Gray spoke against it. The vote went as a test of the strength of the supporters of Mr. Clark and the new element, against the old element of the church. The final vote was about 64 to 45 in favor of the new element and Mr. Clark.

Reports of the officers showed a debt of about $10,500 owed by the church, which is twenty-nine years old. Then thirty-eight new members were admitted to the church, largely persons from surrounding places, such as Arlington, Somerville and Malden.

Some of the old members, representative of the group that founded the church, made no secret of their intention to attend services elsewhere after the meeting. Most of them indicated an intention, however, to retain their membership, so as to have some hand in the disposition of the property.—*Boston Transcript.*

* *

FINANCIAL PLAN FOR UNIVERSALIST CHURCHES

The Committee on Church Finance of the National Laymen's Committee has prepared a little booklet entitled "Financial Plan for Universalist Churches" which discusses the reasons for a budget, suggests form and content and gives detailed directions for the carrying through of an every member canvass. This booklet is published for the use of our churches and copies will be sent to those interested enough to write in and ask for them. Send to the National Laymen's Committee, 176 Newbury Street, Boston.

* *

THE CHURCH OF THE REDEMPTION

It is of real importance to our people at large that the beautiful Church of the Redemption in Boston is nearing completion. The chapel has been in use for nearly a year and the Miner Rooms have been occupied for some time. The parish office and the minister's room are completed, as is also Roblin Hall. This unusual entertainment hall with its splendid architecture and exceptional facilities has been named in honor of the present pastor by a unanimous vote of the parish.

On May 8 Roblin Hall was dedicated. A large and representative company assembled at the appointed hour, and exclamations of appreciation were heard on every side as the people entered the room and took their seats at the banquet board. It is enough to say of this room that there is nothing to equal it in Boston.

Dr. Roblin presided, and in his introductory remarks spoke feelingly of the kindness of the parish in naming the Hall as it had. Said he: "We dedicate this Hall to entertainment and instruction. People shall gather here to exchange greetings, to dine together, to find a real friendliness, to speak and sing and rejoice. May a real fraternity of good-will be founded here and then shall the spirit of this occasion be fulfilled." Mrs. Roblin was then introduced by her husband, and spoke for the women of the society.

Mr. Edgar A. Achorn, Swedish consul for many years, a prominent lawyer and long a friend of Dr. Roblin, was the next speaker. His wit was of a high order, his philosophy without a flaw, his theology sane and worthy of all praise.

The next speaker was Dr. Coons. The manner in which he wove the story of the precious ointment bestowed upon Jesus which called forth criticism of waste, into the gifts precious and rare offered in our day at the altar of worship, among which the beautiful Church of the Redemption stands conspicuous, was highly appreciated by the assembly.

Dr. Coons was followed by Dr. Gregory, an old time Universalist minister and for years engaged in newspaper work. He brought a friendly greeting to Dr. Roblin and hearty congratulations to the people.

Dr. Lowe was the closing speaker. His words of appreciation and commendation cheered the hearts of minister and parishioners. He pledged co-operation in every way possible and predicted large success in the future for all concerned in this splendid enterprise.

Ballou Chapel and the Miner Rooms are ready for dedication. The final dedicatory services will be held some time in October. Meanwhile the work goes on toward completion of the church. The glass is being installed, the organ is in course of construction, the pews are on their way, the chancel and gallery are in the hands of experts. It will not be long before one of the most complete and beautiful church plants in America will open its doors for worship.

L. W. C.

* *

AN ENCORE FOR MISS ULRICH

t is good news that Rev. Helene Ulrich will serve again as summer pastor at Murray Grove. She did well last year, winning many friends. She was uniformly thoughtful, courteous, tactful and helpful, and all services in her charge were of a high order. The season of 1925 will be more successful because of her industry and good cheer.

* *

ATTENTION YOUNG PEOPLE!

Does a contest with a first prize of $25 appeal to you as worth trying for? Have you heard of the Five Year Program Essay Contest?

The National Laymen's Committee of the Universalist Church has instituted a contest for Sunday school scholars on the subject "My Church and the Five Year Program." Contestants must enroll before June 15 and the essay must be written and returned to Universalist Headquarters not later than Aug. 1.

Don't delay! Send your name in at once and we will send you all particulars at an early date, including literature which will give you information about the Five Year Program.

* *

TENTH ANNIVERSARY DOOLITTLE UNIVERSALIST HOME

Ten years ago in "the leafy month of June," the Home for Aged Persons, made possible by the generous gift from Sarah B. Doolittle of her spacious residence in Foxborough, after the Massachusetts Universalist Convention had enthusiastically resolved to sanction such an institution if it could be founded, the above named Home was thankfully received and dedicated to the service of humanity. No one who was present will ever forget the beautiful prayer offered by Dr. Frederick A. Bisbee, editor of the *Universalist Leader*. Year after year large numbers of Universalist people have gone to Foxborough to celebrate the successive anniversaries of this great event, and to note the growth and improvement of the enterprise. They have been treated to splendid addresses and wonderful music, and they have felt a thrill of pride as they have inspected this devoutly consecrated edifice and its sheltered inmates. The box and basket lunches have contributed to make this the one survival of the old-fashioned Universalist picnic. Our people come from every part of the state.

Will our church people please note the big poster put up in every one of our churches next Sunday through the kindness of our ministers and observe the details of the plan? It is hoped the gathering this year will be not less than one thousand persons. Figure out what number that should mean as the quota from your church. It is hoped that arrangements can be made for transportation by auto buses from Forest Hills station, Boston Elevated R. R., at 9.30 a. m.

Fix the date, Tuesday, June 2, 10.45 a. m. to 4.30 p. m.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,609
Smith's Chapel, N. C.	2
Pink Hill, N. C.	1
Shizuoka, Japan	3
Total	1,615

* *

HONORABLE MENTION

To the Editor of the Leader:

It is with regret that I write and ask you to discontinue the *Leader* for Miss Deborah Studley, North Scituate, Mass. She has had the paper in her home for over seventy-five years, and has been a constant reader and disciple of the same. She will, if God spares her life, be ninety-eight years old July 31. I feel that she should have honorable mention in the columns of the paper that she loved.

* *

GIFT TO SUFFOLK SCHOOL

The Suffolk Normal Training School at Suffolk, Va., has received a specific bequest of $500 from the will of the late Ida Ritter, Reading, Pa.

* *

BOOK REVIEWS

(*Continued from page* 24)

contemporaries so successfully employs the two mediums.

In the drama, as in the novel, Mr. Galsworthy's peculiar excellence is his ability to remain non-partisan. He has a knack of presenting the most unlovely characters in such a way that they win our sympathy. Frequently he depicts the clash of forces, states the problem, gives as fair a picture of each character as could be desired, and then leaves the answer to the reader or the audience. Such is the method which he uses amazingly well in "Loyalties," from many points of view his best play.

In "Old English" Mr. Galsworthy breaks with his earlier tradition. The play is not a portrayal of a conflict of ideas or emotions; it is a character sketch, and a characte sketch in which Mr. Galsworthy very clearly sympathizes with his hero. If Heythorp, nicknamed "Old English," is well acted, the play goes, the virtues and v ces and the amazing strength of Heythorp live. Badly acted the play would be a bore. Good plays are not so much at the mercy of actors.

Notices

BARNSTABLE COUNTY UNIVERSALIST ASSOCIATION

The Annual Rally will be held June 7. Meetings in Orleans church at 11.45 a. m., and at Eastham church at 2 p. m. Preacher, Dr. Lowe.

Basket Lunch. Coffee provided at Cole Parish House, Orleans.

* *

PENNSYLVANIA STATE CONVENTION

The ninety-fourth annual session of the Pennsylvania State Convention will be held in the Raymond Memorial Church, Scranton, June 23, 24, 25. The delegates will convene for the opening session at 10 a. m. June 23. At this session the Convention officers will make their reports, the new officers for the year will be elected, and any other business transacted that may legally come before this meeting.

H. E. Benton, Secretary.

Invitation

The Raymond Memorial Church extends a cordial invitation to all delegates to enjoy its hospitality during this Annual Get-together. Lodging and breakfast will be furnished by the church to all who so desire. Hotels and restaurants are within easy reach of the church. It will facilitate the work of our committee if requests of visiting delegates are sent in advance. They may be addressed to the undersigned, and he will turn them over to the Committee.

A hearty welcome awaits all comers.

William H. McGlauflin, Pastor.
823 Sunset St., Scranton, Pa.

* *

IOWA UNIVERSALIST CONVENTION

The annual meeting of the Iowa Universalist Convention will be held in Mitchellville, Wednesday and Thursday, June 17 and 18. Friends of the faith will be welcomed for all sessions. Dr. Lowe, General Superintendent, and Dr. Tilden, president of Lombard, will be speakers.

O. G. Colegrove, Secretary.

* *

SOUTHERN UNIVERSALIST INSTITUTE

Camp Hill, Ala., June 19 to 28

Many Southern Universalists, especially from Georgia and Alabama, are expected to visit Camp Hill on Sunday, June 21 (the first Sunday of the Institute). The services of worship will be held in the Universalist church, and the Rev. F. B. Bishop, D. D., Southern Superintendent, will be the preacher. The Universalist people of Camp Hill will serve dinner "on the grounds," free to all, and a cordial invitation is extended to our Universalist people within a few hours auto ride to spend the day with us.

Camp Hill Universalist Church.

Obituary

Mrs. Robert J. Wynne

Monday, May 4, Mrs. Mary E. Wynne, mother of Mrs. Wm. D. Harrington, wife of the pastor of the Universalist churches at Waltonville and Rose Hill, Ill., died, at the age of eighty-five.

Mrs. Wynne is survived by her husband, Robert J. Wynne, two daughters, eleven grandchildren and seven great-grandchildren. She was born June 3, 1839, in Hickman County, Tennessee, and went to Illinois at the age of six.

While not a member of any denomination, she lived a consistent Christian life and believed in the religion of service.

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Rev. Charles W. Endle
The Universalist Church
Jan 26

Crackling

Ralph's father, writes a contributor, is a doctor, and Ralph likes to get hold of an old medicine case and a hat of his father's and play that he is a doctor also. One day when the telephone rang he called out, "Somebody wants me!" and, catching up the hat and case, hurried out the door.

"Come back and shut the screen door," called his mother.

Ralph obeyed reluctantly. When he returned a bit later he looked solemn.

"Well, how did you find your patient, Dr. Ralph?" his mother inquired jocularly.

"Dead," the boy replied accusingly. "Died while I was coming back to shut that door."—*Youth's Companion.*

* *

A bishop was eating dinner with his host before the afternoon service at which he was to speak. He ate little or nothing, explaining that it was not good for a preacher to eat heavily before a sermon. The housewife could not attend the service, as she had to stay at home and prepare supper. When her husband came home, she said, "Well, how was he?"

The husband, drawing a sigh, replied, "He might just as well of 'et."—*Christian-Evangelist.*

* *

Young lady: "What kind of sandwiches do you have?"

Soda Clerk: "Ham bread, ham roll, cheese on bread, cheese on roll, chicken salad on bread, tongue roll, tongue on bread, egg salad roll and bread, tomato on bread, combination salad rolls, hot dogs."

Young lady: "All right, bring me a dish of chocolate ice cream."—*Life.*

* *

All the guests at the Laymen's festival, during Anniversary Week, used a special entrance to the Copley Plaza Hotel, which is bounded by Dartmouth Street, Copley Square, and Trinity Court. As each one drove up to the main door, on the Square, a footman asked, "Are you a Unitarian?"

"Yes."

"Well, go to the Trinity door!"—*Christian Register.*

* *

About as logical an exposition of the subject as we have yet seen appears in a contemporary, which says: "Affairs in Russia have reached a state of etaoin shrdlushrdlu."—*Arkansas Gazette.*

* *

In a short time those of us who jump straight up in the air to dodge one of Henry's flivvers will be in danger of being hit by one of Henry's fliers.—*Omaha Bee.*

* *

Florist: "That's a passion flower."

"Oh, is there really a flower by that name? I always thought it was a movie."—*Epworth Herald.*

The Five Year Program

National Laymen's Committee

Our Honor Roll still lacks six churches to make it an even hundred. We challenge *you* to action that *your* church may be included in the first hundred.

THE HONOR ROLL

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Andover, Maine
Divine Paternity, New York City
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.
Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.
Waltonville, Ill.
Stafford, Conn.
Norwalk, Ohio
Rochester, N. Y.
Table Grove, Ill.
Milford, Ohio
Springfield, Second, Mass.

Blanchester, Ohio **Cuba, Ohio**

The Massachusetts State Convention, meeting in Salem, Thursday, May 21, passed a resolution heartily endorsing "the Golden Rule World Service Fund, now being raised by our denomination." We quote also part of another resolution passed at the Convention meeting: "We wholeheartedly endorse the $1,000,000 Five Year Program of the General Convention . . . and we urge the cheerful and prompt acceptance of the Program by all our Churches . . . Churches are realizing more keenly their denominational responsibilities. Let Massachusetts live up to her splendid Universalist traditions in her generous and loyal response to this call."

Alabama endorsed the Five Year Program several months ago; Connecticut came through with a splendid spirit of co-operation last week; Massachusetts has lined up as a whole this week.

What State Will Be Next?